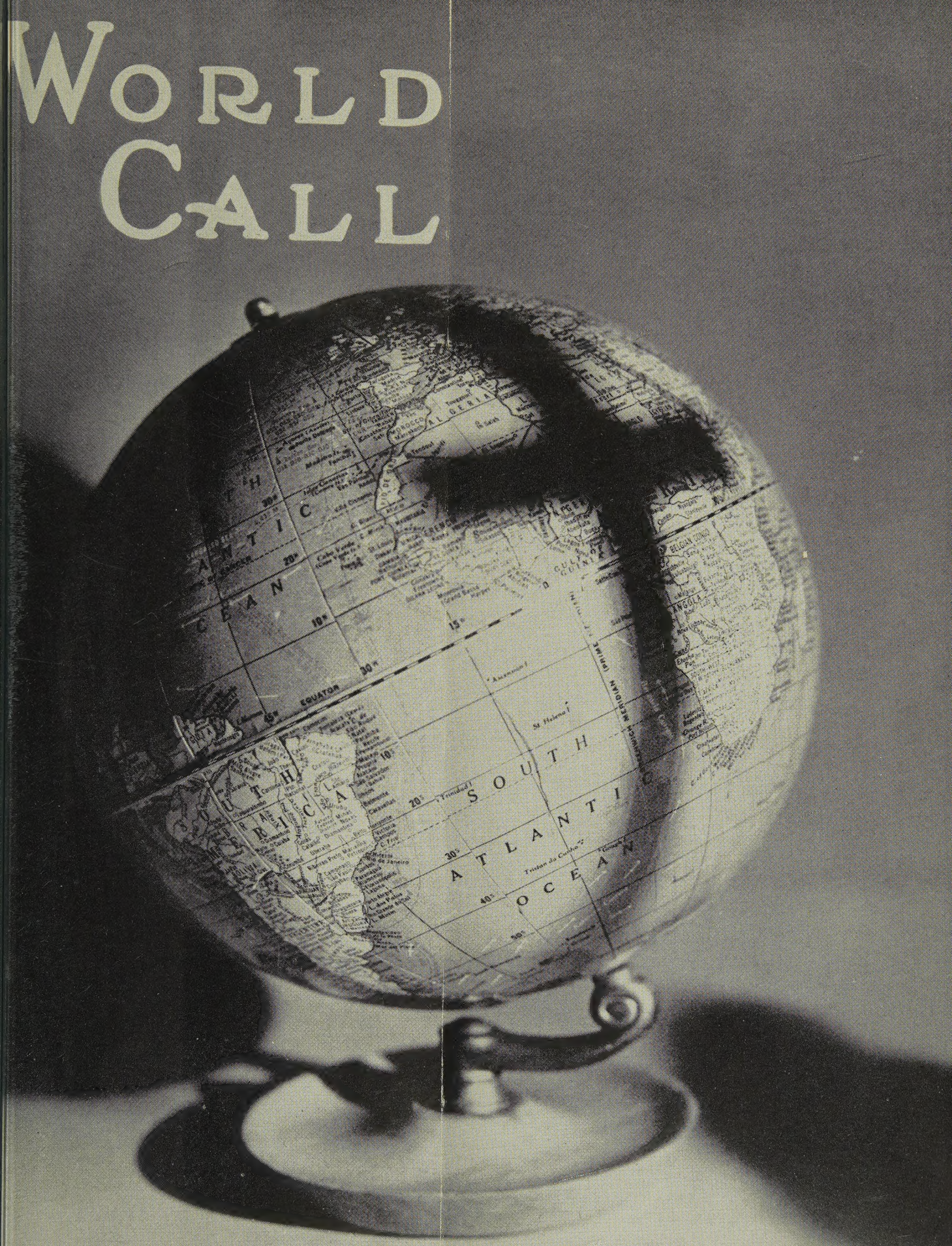
WORLD CALL



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World Call

VOLUME XXVI OCTOBER, 1944 No. 9

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Circulation Corner

Additional Honor Roll Churches

Clear Creek, Indiana, and East San Diego, California, should have been included on the Honor Roll. We are happy to make this recognition which makes a grand total of 907 Honor Roll Churches. In Group B, Princeton, Idaho, should read, Princeton, Illinois.

We have appointed ourselves a special committee to issue an invitation to World Call Secretaries to attend the International Convention at Columbus, Ohio, October 17-22. The convention program will be excellent, good fellowship will be abounding and the WORLD CALL hour on Friday afternoon of the convention will make you proud and happy.

Let's get to know each other and our great brotherhood whose agencies we serve through our WORLD CALL.

Mrs. C. Ancil Hoover, World Call Secretary of Central Christian Church, Des Moines, Iowa, would like to correspond with other World Call secretaries to exchange ideas for WORLD CALL promotion and banquets. Mrs. Hoover has some good ideas which she has used and those interested should write her. Her address is 609 Hughes, Des Moines, Iowa.

Thank you again and those responsible for my subscription to the WORLD CALL. I've just finished reading the March April and May issues and I have added them to our Hospital Library conducted by the chaplain's office. I'm sure the sick ones will like to read them. We also distribute Testaments to those of all faiths, and religious literature and other supplies both at our chapel office tent and to the patients in the wards Likewise, we conduct services daily at 6:00 P.M. The vespers are well attended, better than those we conducted in the States but not as many come as should.

—BEDFORD W. SMITH,
Somewhere in New Guinea.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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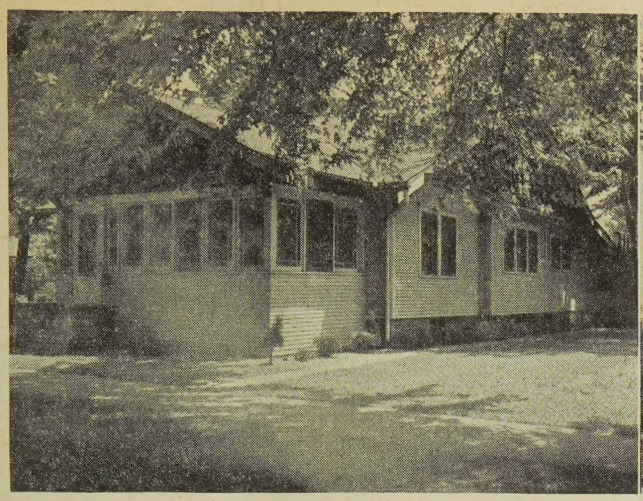

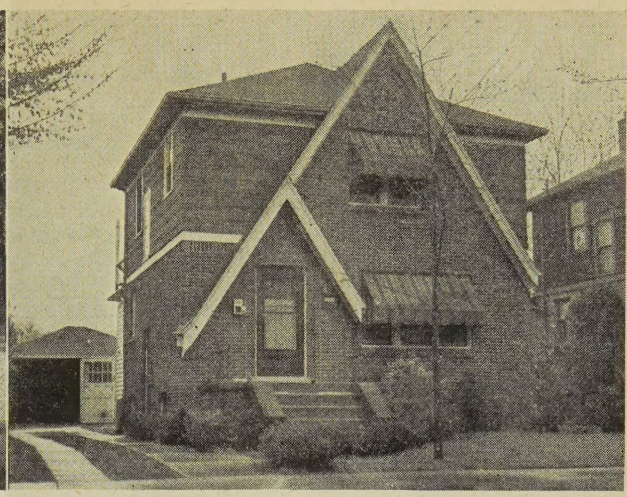

Christian Church Parsonages—First Church, Elkhart, Ind., East Grand Blvd., Detroit, Mich.

EVERY CHURCH in the Brotherhood should observe "The Week of the Ministry," October 8th to 15th, as recommended by the Pension Fund.

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The Threshold

Our Cover

ON THE cover page of this issue is a significant picture of the world under the shadow of the cross. The cross symbolizes not only the deep sorrow and suffering which covers the globe, but also the eternal hope for a better world built upon the principles of that one who gave to the cross its eternal meaning. This picture is from the Keystone View Company, 219 E. 44th Street, New York City.

Turley to Pension Fund

The Pension Fund of Disciples of Christ has announced the coming to its staff of Hollis Lee Turley of Buffalo, N. Y. Mr. Turley comes to this position from 20 years of ministry in Ohio and New York, the last 11 years with Central Church at Buffalo. He was educated at Tri-State College, Bethany College, Oberlin University and Union Theological Seminary.

Mr. and Mrs. Turley are of Ohio families. Mrs. Turley, a graduate of Bethany College, was active in the state women's work in New York, in nursery school projects and the Y. W. C. A. in Buffalo, in addition to her responsibilities in Central Church. The Turleys have two children, Richard in training with the Air Cadet Corps at Clemson, S. C., and Marjorie, who is in high school.

Mr. Turley was active in the state work of New York and New Jersey and in the church federation and Y. M. C. A. in Buffalo, where he was also a member of the Rotary Club. He is a member of the Board of Higher Education of Disciples of Christ. Coming to the Pension Fund as a General Representative, he will serve in all phases of the work. His natural endowment, training and experience are such that he will make a valuable contribution to the general life of the brotherhood, as well as to the ministry, through his Pension Fund relationship.

Christian Literature Week

Attention is called to the first annual observance by Disciples of Christ of Christian Literature Week, Oct. 29—Nov. 5. An article in this issue by Jessie M. Trout discusses the importance of this emphasis in the life of the church. Suggestions and helps may be had from the Committee on Christian Literature Week, 2700 Pine Blvd., St. Louis 3, Mo.

Bernays Award

An award for outstanding achievement in improving white-Negro relations in the United States will be offered by the Race Relations Department of the Federal Council of the Churches of Christ in America to the American citizen whose work in the removal of racial tensions and conflicts has been outstanding, it has been announced by Dr. George E. Haynes, executive secretary of the Department.

The award, which will be known as the Edward L. Bernays Award, is a $1,000 United States Savings Bond, and will be presented sometime in February, 1945. It will be conferred only upon a person whose achievement is of national significance and who has made a distinct contribution to better race relations. The purpose of the award is to focus attention of a wider public upon constructive, cooperative efforts to remove racial tensions and conflicts and to insure better personal and group relations between white and Negro people of the United States.

Nominations for the award will be received until October 15, 1944. The decision of the judges will be made public in December, 1944, and the award will be conferred sometime in February of 1945 as a part of the observance of Brotherhood Month.

Edward L. Bernays, prominent counsellor on public relations and donor of the award, is well known for his interest in furthering interracial goodwill.

World Community Day

On Friday, November 3, thousands of church women of many denominations will unite in the second annual observance of World Community Day to study "The Price of Enduring Peace" under the sponsorship of the United Council of Church Women. The day's program of study will culminate in the personal commitment to be signed by those in attendance at thousands of community-wide observance throughout the United States.

Dr. Guy Emery Shipler, editor of THE CHURCHMAN, who will speak at the World Call session of the International Convention of Disciples of Christ at Columbus, Ohio, at 2:00 P.M. on October 20. Dr. Shipler's subject will be "The Church, the Press and Human Progress."

Eyes On the Orient

By DR. M. SEARLE BATES

Will the Eastern peoples go red? Russian prestige is now enormous, as a resul of Russia's bearing the main burden o breaking the German armies. Probabl that prestige will be handled astutely and will for some time offset possible com plaints about Russian treatment of smalle states. It is likely, though not certai that Russia will move her military powe to the Orient, in order to have a share i the readjustments of that region. To extensive assertion, however, would arous resentment and distrust throughout th Orient.

Does the growth of Russian influenc mean the development of communism Probably not in the direct enterprise o international social revolution, as was a tempted following the previous world wa But it will be easy for Russia, if it suit her book, to assist leftist parties or leftis revolts in Japan and elsewhere. Russian and many Americans have long though that fundamental revolution was neede in Japan, to sweep away the feudalism o landlords, industrial finance, and militar bureaucrasy. Moreover, to a smaller de gree than in Japan, but conspicuous neve theless, there are in China, India, th Philippines, and other portions of Soutl east Asia, elements of landlordism, of fo eign imperialism, and of raw capitalis which would make easy targets for popu lar distress directed by revolutionary lead ers.

Some of us who know the evils in th Orient against which revolutionaries rag are not content with mere efforts to s on the lid or to outwit the rebels. Th way forward is through widening libera tion and extension of opportunity. If a tempted promptly, openly, and co sistently, social progress can lessen bot the need and the danger of revolution.

But if the American people, our Co gress, our military authorities, our bus ness and agricultural leaders, are mo concerned for bases thousands of mil from home, for dominance of foreig markets and of foreign raw materials, fo exclusion by tariff of all foreign produc that seriously compete with domest products, than we are concerned for th peace and the welfare of the world societ in which our own peace and welfare a conditioned, we shall be the chief in perialists and the chief warmakers of th coming generation.

Misery, insecurity, and despair are th material of revolutionaries, whether fasci or communist. There is one real rival t communism in the Orient. That is a honest effort to increase security and we fare on the international scale, by a c operation in which we recognize other needs and others' ideas to be as signi cant as our own. Is the gospel eth visionary or practical?

WORLD CALL

George Walker Buckner, Jr.
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OLUME XXVI OCTOBER, 1944 NUMBER 9

"Putting Over" Conscription

MANY readers of the daily press must be more than a little disturbed at the way advocates of peacetime conscription, or universal mili-ry training, are without apology admitting that their ogram is something which they wish to "put over" th a minimum of public discussion and by taking ad-ntage of wartime emotions and attitudes. Spokes-n of the program in both major political parties ve expressed the desire that the whole matter should held in abeyance until after the November elections order, it is claimed, to keep it from becoming a par-an issue. In our opinion there is no danger of one rty advocating and the other opposing peacetime nscription as a party matter. The real fears of ese proponents of the measure, rather, are that a despread public discussion might lead to its defeat, has happened before. The American people have ver taken very kindly to a proposal that would in-rrupt the education and training of every youth the land for one year of compulsory military train-g. To try to get around that known attitude is un-mocratic and un-American. To decide upon this or y other proposal by democratic processes in peace-ne is one thing. To attempt to "put it over" under ress of war is something very different.

It is noted with satisfaction that American educators e fully aware of the implications of this question. e quote here in full "A Statement on Cumpolsory ilitary Training" adopted by the National Commis-on on Education of the Association of American Col-ges:

"The National Commission on Christian Higher ducation of the Association of American Colleges, presenting 426 institutions of higher education, eeting at Cincinnati, Ohio, on August 8, 1944, con-lered suggestions for postwar programs of National rvice of Compulsory Military Training. It was ted, unanimously, that during the stress of war it is t advisable to draft a long-range peacetime pro-am for either National Service or Compulsory Mili-ry Training.

"It was resolved, and unanimously approved, that e members of the Congress of the United States be rnestly urged not to pass a National Service Act or ke any further legislative action on the matter of mpulsory Training until after the war is over. is urgent appeal is for the following reasons:

"(1) Because the present Selective Service Act is effective for six months after the duration of the war.

"(2) Our millions of men and women in active service have a right to a voice on such an important change in national policy.

"(3) Only after the war is over and the nature of the peace is more clearly indicated will it be possible to establish wise policies looking towards national defense and the preservation of the peace."

The above statement points out a course that is sound. The logic of the three reasons enumerated is inescapable: first, there is no emergency which requires haste; second, democratic procedure demands that men and women in service participate in the decision; and third, the nature of the peace to come should be envisaged before deciding upon a course so foreign to American principle.

An Enviable Record

THE American Bible Society has just completed its fourth year of war emergency work. In this period it had lived up to the best of its own high traditions. To the United States Armed Forces and Merchant Marine it has distributed 4,250,843 volumes of Scripture. Included in this number are 51,102 New Testaments, carefully packaged in waterproof containers, which the Society says it hopes "will never be read." These books have been placed on lifeboats and rafts and there is, of course, ample proof from past experiences that, should the emergency occur, these too will be prized for the strength and comfort they bring. More than 500,000 books have gone to prisoners of war and to refugees and civilians in distressed areas of Europe. These books alone required the use of 41 languages. In addition to all this and much more which might be related, the American Bible Society has given financial and other aid to the other Bible distributing agencies in Britain, the Netherlands, Switzerland, Sweden, and elsewhere. The record is an enviable one. The American Bible Society deserves the confidence and support of Christians everywhere.

A Significant Work

ONE HUNDRED years of history, 1839—1939, are covered by Perry J. Rice in a recently completed work on *The Disciples of Christ in Chicago and North Eastern Illinois.* Dr. Rice, long-time secretary of the Chicago Christian Missionary Society, now living in retirement in California, has in the past ten years

given many hours of labor in research and writing to this important work. It consists of over 650 typewritten pages. Four copies have been bound. One copy has been presented to the Disciples Divinity House, one to *Discipliana* at Culver-Stockton College, one to Dr. Rice's alma mater, Hiram College, and one to the United Christian Missionary Society's library. The work has been done in a scholarly and interesting manner. Dr. Rice's contribution is of significance for the entire brotherhood.

Medical Courses for Non-Medics

AN UNUSUAL course of training in the rudiments of medicine for non-medical missionaries has been announced by the Christian Medical Council for Overseas Work, a functional committee of the Foreign Missions Conference of North America, 150 Fifth Avenue, New York 11, New York. The course is primarily for furloughed and newly appointed missionaries working in areas where competent medical aid is not readily available. The course will consist of 32 weekly periods of two hours each. Chief responsibility for teaching will be assigned to former medical missionaries from different countries, members of the Christian Medical Council. These will be assisted by other members of the medical, dental and nursing professions. The course, which begins on October 6, will include training in hygiene, tropical sanitation, community health programs, first aid, home nursing, and the elements of preventive and curative medicine and minor surgery. This highly practical program is a further evidence of the wholesome undertakings which are made possible to the various Protestant mission boards through their cooperation in the Foreign Missions Conference.

Men and Missions

NOVEMBER 12 is the day set aside this year for the observance of Men and Missions Sunday, sponsored by the Laymen's Missionary Movement, 19 South La Salle Street, Chicago. The theme of this year's observance will be, "Rebuilding With Christ, the Hope of the World." An article in this issue of WORLD CALL by Franklin H. Minck of the historic High Street Church of Christ, Akron, Ohio, points out the vast unrealized possibilities in a program for linking up the men of the congregation with the world mission of the church. Men and Missions Sunday would be a good time to inaugurate programs such as Mr. Minck suggests.

What Can a Small Church Do?

EVEN before the beginning of the war there was a very general shortage of ministers. With the large number of our most capable pastors going into the chaplaincy, this shortage has been greatly increased. Among Disciples of Christ alone approximately 425 ministers have entered the chaplaincy. There is no need to point out the effect of this removal from local church pastorates of so large a number of our ministers. Every church which faces the necessity of securing a pastor knows how difficult that task is becoming. The hardship is one which is felt especially by smaller churches. Many of them are seeking a solution of the problem by teaming up wit other churches in pastoral unities. This is all to th good. But at best there are probably many churches especially the smaller ones, which will be unable t secure the services of a pastor for some time to come What is such a church to do?

One of the most adequate answers to this questio which has come to our attention was in an account o the experiences of the Quaker City, Ohio, Christia Church through a period of about a year without pastor. Our account was from the chairman of th official board of the church, Mr. Alfred Llewelle Hughes. To summarize the statement it may be sai that this church solved its problem by utilizing its ow membership. In doing this it discovered abilities an resources which had never been fully recognized be fore. Primary responsibility was placed on the officia board. At Quaker City this board met regularly an functioned between meetings through committees ap pointed at the beginning of the year. The meeting of the board were of interest and dealt with importan issues. We quote from Mr. Hughes' statement:

"A committee is appointed to arrange for th monthly meetings. In addition to the place of meet ing, a devotional leader is appointed to be responsibl for each board meeting. With the places of meetin and devotional leaders chosen thus far in advance the chairman of the board can devote his time to th planning of the meetings. Besides the business con nected with the local work, special attention is give to many of the efforts sponsored by our brotherhoo as well as those of the World Council of Churches At our February meeting, information concernin National Youth Week, the Week of Compassion, an the World Day of Prayer was brought to the atten tion of the board, and committees were appointed t plan church functions in keeping with each occasion."

With respect to the church's relation to the worl task, Mr. Hughes says that responsibilities are bein accepted in a fine way. He says, too, that the Quake City church "has its controversies, but it is success ful in the solution of most of its problems throug the cooperation of its members." He adds, "Wha this church has accomplished other small churches ca accomplish. Let us uphold our ministers who are i the service by keeping our churches active in thei absence."

What can the small church do? The key to th answer is to discover and utilize the resources whic it has, taking care to maintain contact and fellowshi with the wider Christian fellowship.

If World Call Comes Late

The editors and printers of WORLD CALL regret that i recent months it has not always been possible to have th magazine in the hands of all subscribers with the degree c promptness which has marked this service in the past. Th difficulty is an understandable one—manpower—both insuf cient help and, in part, untrained help. Slower mail servic is also a factor. In asking for a continued exercise of p tience on the part of subscribers, it is especially urged tha reports of failure to receive WORLD CALL shall not be se in prematurely. Ample time should be allowed also for pu ting into effect changes of address, renewals, and new su scriptions.

Year-of-Dedication Series

I. Reorganizing Our Ideals

By C. E. LEMMON*

F THIS is to be a Year of Dedication for the whole church and its work the matter must begin with the individual. There can be no more generalizg. Each individual coming in touch with the life the church must be faced with a sense of personal sponsibility. The message of the pulpit must be rect and personal. The church school teacher must pointed and definite. There must be a clear-cut nphasis upon the fact that "each one of us shall give count of himself to God."

This message of penitent and humble dedication of e personal life to God can be presented with a terri- urgency at this particular time. We often look th a little pity to those misguided Christians who each that the world is coming to an end and urge ople to repentance before the date of the impending astrophe. We can have the same urgency with a ferent outlook. Our old world has already come an end. Our generation has ended in catastrophe. r world has gone up in the smoke of battle, conmned by its own folly and sin. As the war moves its tragic end, it is possible that a new world may be rn. If that world is to be Christian it will be beuse multitudes of Christian men and women have ken Christ seriously and have dedicated themselves oleheartedly to making his kingdom real and tent. It is opportunity then and not catastrophe ich urgently presses our Christian message.

Let us hope that individuals in our churches and nstituencies do turn to Christ in great numbers! t us imagine our evangel is to be crowned with sucss beyond all of our expectations or deserts!

Let us assume that the modern man is suddenly and ally converted to the Christian religion; and in sponse to this feeling he makes the good confession, baptized, and unites with the church! Or, let us sume that he is already a churchman; and under the pulse of preaching and teaching that is direct and allenging, he suddenly sees his Christian duty with w meaning and is "born again" into the kingdom! hat is actually involved for him in such a dedication?

This potent believer does not live in a social vacuum. e has many loyalties already built up. Some of ese loyalties are entirely worthy and commendable. e is a citizen of his country and has a loyalty to at country. He is a voter and has political habits d obligations. He is a married man with children d has loyalties to his home and family. He belongs the lodge, the luncheon club, the country club, and ner community interests. Having small children, he a member of a parent-teacher association, or a Boy out committee. He is a professional or businessan and has loyalties to his own professional organization and groups. He unites with the church, is deeply penitent, wants to do his duty, but comes into the church with all of these "entangling alliances," and he is told to "seek first" the kingdom and wants to obey.

It is not for the church to say that this man in the hour of his self-dedication shall dissociate himself with all of these old loyalties. What the church should say, and say with emphasis, to this man in the hour of self-dedication, is that he should *reorganize his loyalties.* If he is in earnest about it and wants to be intelligent he may take up his pencil and write down the list of all the obligations and loyalties he has assumed. He will put on this list all the organizations, committees, and factors of life to which he gives his time, effort and money. He will write them down and carefully scrutinize them. He will examine each one of these obligations to his family, his vocation, and his community. And this re-examination of his loyalties will be done under the consciousness of his new-found dedication to Christ.

When he has written down all of his obligations he will then seek to arrange them in the order of their importance with reference to the Christian life. He will say to himself, "The church represents Christ in a peculiar and particular way. It is the body of Christ, and I wish to be a functioning member of that body. I will put the church first." He will plan in his schedule of loyalties the worship of God on the first day of the week. He will seek the pastor or other church leaders for some concrete task within the church. He will do this with reference, first, to the most pressing need for workers, and second, to his own abilities and interests. He will know that he cannot maintain his loyalty to the church without giving it time, devotion and money.

When he has done that he will list his other obligations in the order of their importance. His family will probably come next; his vocation and its interests will probably follow. He will continue this process until he has organized his loyalties with reference to his new-found dedication to Christ. In this process of reorganizing his loyalties he will probably find some of them that are not worth while. It is altogether likely that he will simplify his life and give himself to fewer and more important interests. He will find some of his obligations incompatible with the spirit of Christ and these he will ruthlessly lop off.

The loyalties that he does retain, the obligations that he feels to be important will be considered in the light of his Christian conscience. He will apportion to them his time with reverent common sense and he will seek to infuse each of them with the spirit of the Christian faith. Such a dedication of self will give to the Christian life common-sense effectiveness and at the same time bring to the church realism and power.

*Dr. Lemmon, pastor of First Christian Church of Columbia, ssouri, is literary editor of WORLD CALL. He is also president the International Convention of Disciples of Christ.

"Tryin' to Make Heaven"

By LOIS ANNA ELY*

AMONG the working tools which I took back to China in the autumn of 1938 was a simple Negro spiritual, "Trampin'." "I'm trampin', trampin', tryin' to make heaven my home (Hallelujah!), I'm trampin', trampin', tryin' to make heaven my home."

The years 1938-1940 offered a wonderful opportunity to teach in the occupied area of China where Disciples of Christ have helped to make some sixty years of missionary history. Damage to our churches had been repaired and they were full. Faces were new, almost all of them. The majority of the old Christian group had found its way into Free China. Those left behind were glad for all who had successfully gotten away, but how the latter were missed! Some pastors were gone; most schoolteachers were gone; Bible school teachers were gone. The potential leadership trained in years of young people's conferences was gone. And the churches were full of people needing to be taught. Many of them had been fed and sheltered by understanding Christian souls under substantial Christian roofs when worse than bombs were menacing them. They filled the churches because during those days of strain and terror they had been met with quiet courage, sympathy, and love. They admired Christians; some individual Christians, they reverenced. There were still hungry people needing to be fed. The churches furnished personnel to investigate and report the hungriest and most worthy. The people who were fed filled the churches because they were grateful.

Those people loved to sing. They could not sing very well but they made a mighty effort. One of the most popular hymns was, "Lord, I want to be a Christian in my heart." It was popular for its sincerity, simplicity, and its repetition. The same thing made "Trampin'" popular. Translated into Chinese it was rhythmic and singable, and in less than a year it was sung all through our Mission and all over Nanking in a few months, for Christians there were getting together to study and to pray.

We didn't make of that song an escape from worldly trials. Every time it was presented this thought was emphasized: "I'm trampin', trampin', tryin' to make heaven my home." Yes; but "I'm trampin', trampin', trying to bring all I can of heaven into the daily life of my home, my church, and my community." The churches were the center and lifeblood of every movement to sustain morale, to build "heaven below" firmly so that the gates of the ever encroaching hell could not possibly prevail. Opium, corruption, espionage, stalked along by every day's poverty and dire distress. And our Christian folk—poor, ignorant, untrained as most of them were—went "trampin'" (they couldn't afford to ride) where crossed the crowded and suffering ways of life, trying to plant faith and hope and love.

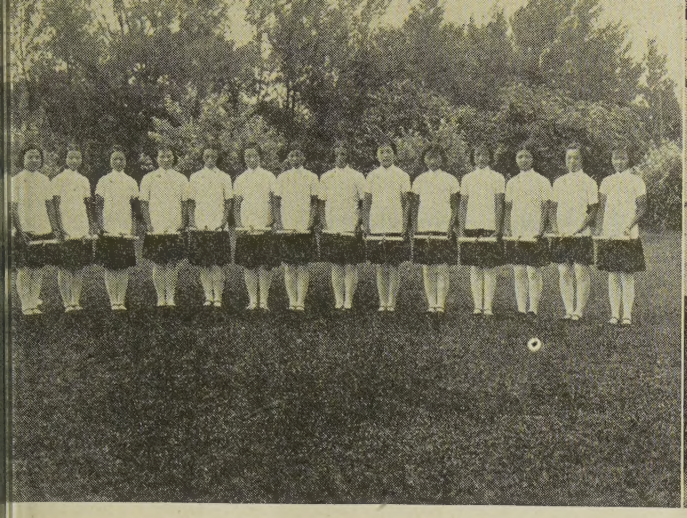
*Missionary to China, now national director in the department of missionary education of The United Christian Missionary Society.

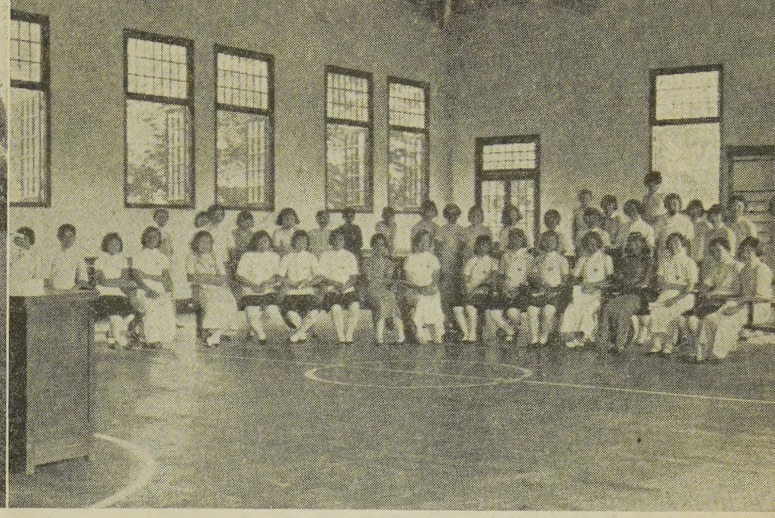
Our churches grew—most of them—in spirit and i numbers. Folk grew in willingness to carry coloss burdens. God wonderfully supplied them wit strength—most of them; some laid down their liv from exhaustion, malnutrition, strain. They grew i a sense of Christian brotherliness. Creedal barrie seemed insignificant in the presence of so much ev Christians felt at home in every church. They ha been sheltered together; they prayed together; th were taking leadership training together. On Chris mas of 1938 was held Nanking's first all-city Christi song service. All the choirs were represented on th program, singing both separately and together t songs of Christ's holy birth. They sang together aga in 1939. They did the same in 1940. Always th met in the Han Chung Hui T'ang, the largest chur in the city. I *think* they had the same wonderful sin ing fellowship in 1941 and 1942. I *know* they did 1943.

It is a source of great encouragement to *know* th on December 26, 1943, that same great church was t scene of a Union Christmas Musical. Dr. Luth Shao in a letter written from Chengtu on April of this year told of three Christmas celebrations South Gate, Nanking. A letter from one of the mo faithful of our Christian group had passed the lin to Dr. Shao in Free China. It told of the usual Chri mas activities. The South Gate girls had caroled the neighborhood, and the South Gate choir of mo than forty members, directed by Mr. Wu Hsich-li, o of our theological students, had sung at the uni Christian musical. That means that Chinese Chr tians in occupied Nanking were traveling alon "trampin'" *in paths they themselves had made,* pat of Christian fellowship and united witness.

It is wonderful to receive news from even one of o churches in Occupied China. It means that high fai is justified, that our folk are still "trampin'" matter how hard the going is. The Nanking lett Dr. Shao received gave other news. A three-d evangelistic meeting had been held at South Ga Nanking, primarily for the students of the school. T average attendance was 400. Many of the studen made decisions to follow Christ. The Christian F lowship, an organization of Christian students a teachers, was very active.

That is not much information, but it shows that o big Christian group is carrying on and that at le once a year they meet with their brethren of oth churches. We *know* that. I feel confident that the wh Christian community in Nanking is praying togeth frequently, that they are doing some study togeth that they probably are being invited on Good Frid to worship in the beautiful liturgical service of t Episcopalians, that they come together on East for a great union service of joy, and that they ha their moments of planning together for the work l fore them now and in postwar days. I think, t





ese two pictures are among the last taken at the Girls' School of The United Christian Missionary Society at Nantungchow. At the left is the 1937 graduating class; at the right, a student group in the gymnasium.

y do not for a day forget their brethren over the es in Free China. Nor do they forget the Christians other lands. They know American and British ristians; they know a few Japanese Christians; they e listened to Dr. M. Searle Bates talk of his visits he churches of India and of his impressions of the at world conference at Madras. Christians who e had those contacts will not forget the ecumenical rch. That Nanking situation can be duplicated by ny churches in widely separated areas.

Mr. Li Chow-wu, pastor of our church at Wuhu, ed to make periodic visits to all our stations. That y not have proved possible. It would have brought at encouragement to the little groups of Christians ttered throughout the Chuchow area, the little group Nantung, and the larger group in Hofei, all "tramp- " along, trying to keep in paths of righteousness l invite others to walk with them. The last word m Nanking Drum Tower was that our congregation s meeting with the Christian Advent Mission in the nking Church Council rooms.

We have an opportunity to keep the prayer lines ac- e between us and fellow Christians behind the lines Occupied China. Any news we have of them will in- tably be most fragmentary for the duration of the r. It is remarkable that we hear from them at all. the meantime, our Christian group in Free China her together frequently for mutual encouragement, fellowship, and to plan for the day when they can urn home and unite with those who stayed behind building better the Christian church in China.

The free area has its problems. Margaret Lawrence ote of one of those on March 19: "Government anizations and the universities are all concerned ut making life easier for the American soldier out e. . . Their ease and friendliness is sometimes hard the Chinese to understand [*language difficulty s differences in customs*]. . . . One poor mother s frantic when some of the men took her children a bit of a ride in a jeep. She thought they were ng kidnapped. It is all a real experiment in inter- ional understanding and we wonder just how it l all work out. . . . Of course we are very much cerned that it works out well."

This radiogram from Dr. Luther Shao gives some- ng of the spirit of Christian China:

JULY 7 AS WE BEGAN THE EIGHTH YEAR OF WAR FOR FREEDOM AGAINST THE AGGRESSOR, NATIONAL CHRISTIAN COUNCIL CALLED FOR ALL PEOPLE TO PRAY FOR CHINA AND FOR ALL WAR SUFFERERS. WE PRAYED ALSO FOR WILLINGNESS TO FORGIVE THE ENEMY SEVENTY TIMES SEVEN.

Church Extension Calls Rolland H. Sheafor

ROLLAND H. SHEAFOR, pastor of the First Christian Church of Niles, Ohio, has been called to the staff of the Board of Church Extension as assistant treasurer. Mr. Sheafor will also do some field work among the churches with loans and among those seeking loans.

Rolland H. Sheafor

Mr. Sheafor comes to his new position well prepared. He holds an A.B. degree from Phillips University, a master's degree from the University of Chicago and a bachelor of law degree from Ohio Northern University. He is a member of the Ohio Bar but has never been active as a lawyer.

Mr. Sheafor has had ten years of successful ministry—four years as a student minister and six years as a located pastor in two fields—Leipsic, Ohio, and Niles, Ohio. He is 30 years of age, married and has two children—a girl three years old and a boy six years old. Mr. Sheafor's boyhood home is Topeka, Kansas. It was there that he came into the Christian Church and from there he went to Phillips University to study for the ministry. Mrs. Sheafor is also a Kansas girl and a graduate of Phillips. The Sheafors will move to Indianapolis about the first of January.

Three of the churches which have provided blocks of 75 WORLD CALL **subscriptions for Disciple chaplains** for the past year have indicated their desire to continue this service another year. These churches are Central Christian Church, Sharon, Pennsylvania, of which Wayman Parsons is pastor; Wilshire Boulevard Christian Church, Los Angeles, California, of which M. Owen Kellison is pastor; and First Christian Church, Paducah, Kentucky, of which W. J. Parker is pastor.

Other churches in this fellowship are East Dallas Christian Church, Dallas, Texas, and First Christian Church, Frankfort, Kentucky. Both to the WORLD CALL offices and to the pastors of these churches there come frequent expressions of appreciation from the chaplains. There is now need for one additional church to take over a block of 75 subscriptions.

International Convent

October 17-22, 1944, in Memorial Hall

Tuesday Evening, October 17

7:45 Hymn
7:50 Responsive Reading and Prayer, George N. Reeves, Whittier, California
8:00 Special Music. B. Fred Wise, Chicago, Illinois, will have charge of all convention music
8:10 Presentation of Reports and Resolutions, Graham Frank, Dallas, Texas
8:20 Fraternal Greetings, Jesse M. Bader, New York, N. Y.
8:35 Hymn
8:40 President's Address: "The Hour Cometh," C. E. Lemmon, Columbia, Missouri
9:15 Closing prayer

Wednesday Morning, October 18

9:00 An hour with Christian education workers, to be led by George Oliver Taylor, Indianapolis, Indiana
9:55 Hymn
10:00 Address: "The Place of State Missions in the Program of the Church," C. C. Carpenter, Peoria, Illinois
10:30 Address: "Our Homes for Children," Miss Sue Steiner Hook, Atlanta, Georgia
10:40 Address: "Our Homes for the Aged," Miss Glen Harter, Marion, Indiana
10:50 Address: "Horizons of Mercy," George R. Davis, St. Joseph, Missouri
11:15 Address: "Our National Brotherhood Church," John Rogers, Tulsa, Oklahoma
11:40 Hymn
11:45 Sermon: "Faith for the Adventure," Thompson L. Shannon, Portland, Oregon

Wednesday Afternoon, October 18

12:15 Benediction, Claude G. Large, Mission, Kansas
2:00 Hymn
2:05 Responsive Reading and Prayer, Benjamin C. Eckardt, London, Ont., Canada
2:15 U. C. M. S. Business Session
2:45 International Convention Business Session
3:15 Hymn
3:20 Forum: "The Far East," E. K. Higdon, Indianapolis, Ind., leader
3:30 Address: Dr. Y. C. Yang, Soochow University, China
3:45 Address: To be announced
4:00 General Discussion
5:00 Benediction, James O. Helsabeck, Richmond, Viriginia

Wednesday Evening, October 18

7:45 Hymn
7:50 Responsive Reading and Prayer, Basil Holt, Maywood, Illinois
8:00 Special Music
8:10 Statement by the President of the Association for Promotion of Christian Unity, Homer W. Carpenter, Louisville, Kentucky
8:20 Address: Edwin T. Dahlberg, Syracuse, New York
Discussion: "Relation Between Baptists and Disciples," R. H. Miller, leader
Benediction, Hampton Adams, St. Louis, Missouri

Thursday Morning, October 19

8:30 *Ministers' Morning Hour* (Trinity Episcopal Church)
Leader: F. E. Smith, Indianapolis, Indiana
Address: "A United Church for the World Task," Dr. Daniel A. Poling, Philadelphia, Pennsylvania
8:30 *Ministers' Wives' Hour* (Parish Hall, First Congregational Church)
Leader: Mrs. Warren Grafton, Kansas City, Missouri
Theme: "Bless This House"
8:30 *Men of the Church Hour* (Broad Street Metho Church)
Leader: C. D. Pantle, St. Louis, Missouri
Address: "Highways of Christian Leadership," W. O'Connor, Seattle, Washington
Discussion: Plans for National Laymen's Program
8:30 *Women of the Church Hour* (First Baptist Church)
Leader: Mrs. H. B. Marx, Indianapolis, Indiana
Theme: "Church Women of Today"
"Church Women Today in the Family," Mrs. Allen Stanger, Richmond, Va.
"Church Women Today in the Church," Mrs. W. Gammill, Gays, Illinois
"Church Women Today in the Community," M Lorenzo K. Wood, Anchorage, Kentucky
10:05 Hymn
10:10 Address: "Every Teacher an Evangelist," Harry Munro, Chicago, Illinois
10:40 Address: "Forward Together," F. E. Davison, So Bend, Indiana
11:10 Address: "Home Missions in the World of Tomorro Dr. Mark A. Dawber, New York, N. Y.
11:40 Hymn
11:45 Sermon: "Standing in the Storm," F. W. Burnh Richmond, Virginia
12:15 Benediction, Frank L. Stuck, Jacksonville, Florida

Thursday Afternoon, October 19

2:00 Hymn
2:05 Responsive Reading and Prayer, Ada L. Forster, Mi apolis, Minnesota
2:15 International Convention Business Session
3:15 *Forum*, "The Church and Higher Education"
Address: "The Church's Responsibility for Religio Tax-Supported Schools," Dean Carl Agee, Colum Missouri
Address: "The Christian College," Professor E. Higdon, Eureka, Illinois
Discussion: Leader, President M. E. Sadler, Fort Wo Texas
4:15 "Tomorrow's Minister Views Today's World," *symposium*
(Each speaker is a regular student in one of the graduate schools of religion affiliated with the Boar Higher Education and has been chosen to represent seminary. Each is limited to six minutes.)
1. Burton L. Thurston, School of Religion, Butler versity, Indianapolis, Indiana
2. James Allen Moak, The College of the Bible, Lex ton, Kentucky
3. William L. Reese, Disciples Divinity House of University of Chicago, Chicago, Illinois.
4. Gilford E. Olmsted, College of the Bible, Drake versity, Des Moines, Iowa
5. Wm. Goodell, College of the Bible, Phillips Univers Enid, Oklahoma
6. Charles Malotte, Brite College of the Bible, T Christian University, Fort Worth, Texas
5:00 Benediction, T. B. Imhoff, Cincinnati, Ohio

Thursday Evening, October 19

7:45 Hymn
7:50 Responsive Reading and Prayer, F. Elwynn Pe Bowling Green, Ohio
8:00 Special Music
8:10 Address: "The New World Order," Joseph B. Hu Indianapolis, Indiana
8:35 Hymn

gram, Columbus, Ohio

Theme: A United World Through Christ

40 Address: "The Ecumenical Church," Graham Frank, Dallas, Texas
10 Benediction, Lloyd L. Roach, Poplar Bluff, Missouri

Friday Morning, October 20

00 An hour with the home missionaries, to be led by Willard M. Wickizer, Indianapolis, Indiana
55 Hymn
00 Address: "Present-Day Problems of Children and Youth," Miss Katharine F. Lenroot, Washington, D. C.
40 A Presentation: "Twenty-five Years of Kingdom Building"
40 Hymn
5 Sermon: "Christ and the Lost World," President R. M. Bell, Kimberlin Heights, Tennessee
5 Benediction, J. Emmett Moore, Montgomery, Alabama

Friday Afternoon, October 20

0 World Call Session: H. B. Holloway, Indianapolis, Indiana, leader
Presentations—Recognitions—Projects and Plans
Address: "The Church, the Press and Human Progress," Guy Emery Shipler, New York, N. Y.
0 Hymn
5 Address: "The Record of Church Extension," A. Reid Liverett, Indianapolis, Indiana
5 Address: "The Eloquence of Christian Architecture," Harold F. Humbert, Enid, Oklahoma
5 International Convention Business Session
0 Benediction, L. W. McCreary, E. Orange, N. J.

Friday Evening, October 20

5 Hymn
50 Responsive Reading and Prayer, Mark C. Cronenberger, Twin Falls, Idaho
00 Special Music
15 Memorial, A Service of Remembrance: J. Barbee Robertson, Wichita, Kansas
0 Address: "Seeing We Have This Ministry," F. E. Smith, Indianapolis, Indiana
0 Benediction, Merrill L. Cadwell, Connellsville, Pennsylvania.
5 Friendship Hour, Auspices of Church Women, Columbus, Ohio

Saturday Morning, October 21

00 An hour with the missionaries, to be led by C. M. Yocum, Indianapolis, Indiana
55 Hymn
0 Unified Promotion Session
Leader: C. O. Hawley, Indianapolis, Indiana
Address: "A Year of Dedication," Harry L. Ice, Oklahoma City, Oklahoma
Illustration of Dedicated Lives: Louis Smythe, China; Mrs. L. N. D. Wells, Dallas, Texas; Ray E. Hunt, Texarkana, Texas
Address: "I Dedicate Myself," Franklin H. Minck, Akron, Ohio
0 Address: Dr. Mordecai Johnson, Washington, D. C.
40 Hymn
5 Sermon: "Morale on the Home Front," Major W. H. McKinney, Chaplain, Army Air Forces, New Jersey
5 Benediction, Chester A. Sillars, Danbury, Connecticut

Saturday Afternoon, October 21

0 *Simultaneous Conference Sessions*

I. Broad Street Methodist Church, James A. Crain, Indianapolis, Indiana, leader
Theme: "Human Brotherhood—The Unfinished Business of Christianity"
Address: Dan Genung, Los Angeles, California
General Discussion

II. First Baptist Church, George V. Moore, Lexington, Kentucky, leader
Theme: "Rural Church in Changing America"
Address: Alva W. Taylor, Nashville, Tennessee
General Discussion

III. Parish Hall, First Congregational Church, Genevieve Brown, Indianapolis, Indiana, leader
Theme: "Expanding Vision of Local Church"
Address: Raymond McCallister, Webster Groves, Missouri
General Discussion

IV. Trinity Episcopal Church, Wm. R. Vivrett, New Orleans, Louisiana, leader
Theme: "Religious Freedom—an Unsettled Issue"
Address: J. D. Montgomery, Indianapolis, Indiana
General Discussion

3:05 Recess
3:15 Hymn
3:20 Address: "Youth Equipped for Christian Living," W. Barnett Blakemore, Chicago, Ill.
3:45 International Convention Business Session
5:00 Benediction, Alan Dale Fiers, Newark, Ohio

Saturday Evening, October 21

7:45 Hymn
7:50 Responsive Reading and Prayer, C. S. Linkletter, Grand Rapids, Mich.
8:00 Special Music
8:10 Address: "The Spirit and Techniques of Evangelism for This Day," G. Gerald Sias, Ponca City, Oklahoma
8:35 Hymn
8:40 Address: "A United World Through Christ," P. H. Welshimer, Canton, Ohio
9:10 Benediction, A. J. Coffey, Logan, West Virginia

Sunday Morning, October 22

8:00-9:00 Morning Prayer Service, Carroll E. Fairbanks, Enid, Oklahoma, leader

Sunday Afternoon, October 22

4:00 Communion Service, F. E. Davison, South Bend, Indiana, Director
R. Melvyn Thompson, Newcastle, Indiana, Assistant Director

Sunday Evening, October 22

7:45 Hymn
7:50 Responsive Reading and Prayer, W. S. Harsell, Zanesville, Ohio
8:00 Presentation of New Convention Officers
8:05 Special Music
8:20 Hail to Our Repatriated Missionaries
Alexander Paul
W. W. Haskell
J. H. McCallum
R. D. McCoy
Mrs. R. D. McCoy
Edwin Marx
Lois Anna Ely
Mrs. A. G. Henderson

Hallelujah Chorus
Brotherhood Greeting, President C. E. Lemmon
Interview, Questions the brotherhood would like to ask (via Question Box)
Prayer for Missionaries and Nationals the World Around, W. F. Rothenburger, Indianapolis, Indiana
Address: "A Challenge," Alexander Paul
Closing Prayer, Bert R. Johnson, Jackson, Mississippi

Men and the Mission of the Church

By FRANKLIN H. MINCK*

Franklin H. Minck

THE church of God will not move "like a mighty army" on "the feet of little children," nor on the praying knees of devout women, unless there are also the manly strides of men dedicated to the mission of the church. Ample childpower, youthpower, and womanpower are not sufficient. The church of Jesus Christ will limp along unless we have ample manpower.

The mission of the church is to preach the gospel in all its fulness to men in every nation. The Kingdom of God is the answer to the ills of the world, whether they are personal or social, national or international. Granting that women, youth, and children can be most effective channels for God's mission today, still we must recognize the truth—that God will be hampered in accomplishing his will in the twentieth century unless great-hearted, keen-minded, consecrated men are subject to his direction in building the kingdom.

Men in the Armed Forces

The greatest concentration of American Christian manpower today is in the armed forces. Our young people's societies above the high school age have turned into girls' organizations. The young adults of the church consist mainly of wives and sweethearts waiting the return of the men after the war. The men in the armed forces have matured beyond their years. "Boys," who would not be trusted by their dads to take the car out for an evening, are now flying bombers over Europe. If the church does not have a worthwhile task for these "boys" to perform when they return, we shall see the greatest loss of manpower from the church that has ever taken place in a similar length of time. Pink teas honoring them, social and recreational events to entertain them, will not be challenging enough. If, on the other hand, each church can really tackle some problems whose solution would mean a real advance in the Kingdom of God, these Christian young men will be as willing to give their all for the church and Christ as they were to give their physical lives for their nation. Our national leaders should create a brotherhood program which will help the local churches utilize the returning servicemen who are Christians in truly significant kingdom tasks. Now is the day of planning; tomorrow is the day of opportunity; the day after tomorrow is the day of bitter remorse or of great triumph, depending upon whether or not the church has made available to God's guidance this great host of Christian men for extending the kingdom.

*Minister of High Street Church of Christ, Akron, Ohio.

Men and Missionary Giving

When I became the pastor of the High Street Churc of Christ in Akron, Ohio, I was thrilled to find a grou known as "Men in Missions." A few men had fe the need of some channel through which they an others could make a real contribution to the missior ary cause around the world. After careful study, Me in Missions was organized in May, 1941, with 80 charte members. The program and organization were simpl They came together four times a year for a banque to hear a missionary address. The dues were $1.00 pe quarter, but of course most of the men made gifts i addition to their dues. The membership has grown t 125, while the record of their missionary giving ha increased as follows: 1941-42—$1,058.44; 1942-43- $1,491.63; 1943-44—$1,794.25.

Men and the Work of the Local Church

Men should be active in the functional work of tl local church. A good measuring rod for the congr gation would be to ask the question, "Is there a ma or group of men, together with women and young pe ple, in charge of stewardship teaching?" "Is anoth group in charge of evangelism?" "Are still oth groups responsible for the worship and devotional lif Christian education, social action, missionary educ tion, and the Christian family?" What chance does stewardship committee in a women's missionary s ciety have to influence the total life of the churcl Very little! No church can afford to continue wit out having its men exercising consecrated leadersh along with the women and youth in these various fielc Some new committees may be appointed or the enti official setup of the church may be changed, but som how the men must be enlisted in these vital tasl as well as being ushers, deacons, and elders.

Men for the Ministry and Mission Field

The most critical manpower shortage in many de ades will be faced in the ministry and mission fie following this war. So many young men who mig have become ministers or missionaries went direct into the armed forces. Some of the chaplains will main in the armed forces to serve the expanded arr and navy. Therefore, the church leaders, includi both the ministers and the laymen, must seek out you men who are willing to prepare themselves for fu time service. Each church will have to devise so means of favorably contacting its consecrated you men who might prepare themselves to serve as m isters or missionaries. The mission of the church cr for men. The leaders of the church must help m that need by enlisting men in the various phases Christian work.

A Chaplain's Education in Missions

By CHAPLAIN WILLIAM E. WALDROP*

MY FIRST impression of New Guinea was that it was just another uncivilized island. The natives were queer, black people who walked ound half dressed and barefoot. One of the first ires I had was to collect a few souvenirs to add to ollection I have. It was in the pursuance of this by that I became interested in the mission projects these islands.

One Sunday afternoon I was walking along the ch when I met a native workman. He had in his session a native "Mary's" grass skirt. I stopped l tried to bargain with him for it. He spoke English kenly so we proceeded to have a discussion on how h I should pay him for the grass skirt. He wanted e pounds ($9.66) for it and I held out that it an exhorbitant price.

didn't buy the skirt. If I had I might never have Tom again. He followed me until I entered my t, then he disappeared. A few evenings later Tom e to the door of my tent and called. He sat on floor in the door of my tent and we began a conction. I asked him where he learned English. He wered, "Me mission boy." I showed him the cross my collar and told him I was a chaplain. He didn't erstand what chaplain meant. I told him I was reacher in the army, he still couldn't understand. ally I said, "Me missionary." He was elated. He it in front of me with his hands folded in the exssion of prayer, and his head bowed. This was the way he had of telling me he was a Christian; t he was my brother in Christ.

Tom and I became good friends. Almost every day came by my tent. He liked American cigarets and ve him a carton. He wanted some peroxide to put his hair to make it fluffy and red. I got him a ll bottle from the medics. He was as grateful as t were a very precious gift.

One night Tom brought three of his Christian friends my tent and they sang songs for me. They sang perfect harmony, too. We had a worship service ether and they appreciated it. Each Sunday the r of them came and sat on the floor in the tent as using for a chapel and waited for the service. After I had known Tom for a month we had ared at a perfect understanding. We were Christian thers. Incidentally, Tom was a Methodist. He e to my door one evening with an American bur bag filled with something. He held it out to me said, "You take you keep." I opened the bag there was a new, clean grass skirt. He said his y had made it especially for me. I tried to pay for it, but he insisted that it was a gift. I acted when he said, "You missionary, you good, I e, you keep." It was a love gift from one Christian nother.

was suggested at a Protestant Chaplain's meeting that we visit a Mission for a one-day retreat from our labors. We embarked on a landing barge and sailed about thirty-five miles out in the bay to Kwada Island where the Paupaun Mission is located. Arrangements had been made previously and we were met at the dock by Charles W. Abel, Jr., a missionary for the Church of England.

The first thing I saw on the peak of the island was the church. It was a beautiful, native-stone structure. Standing in front of this beautiful edifice I read this dedication: "This church is a memorial to Rev. Charles W. Abel, Jr. It was erected by Paupaun craftsmen and is a token of the love and esteem of the Paupaun people for one who over fifty years ago was one of the first to bring them the renewing message of Christ. . . ."

It was in this church that we held the retreat. The native choir, under the direction of a man whose father was a head-hunter, sang several hymns for us, both in English and in their own language. No choir in America has ever lifted me spiritually more than this choir. They sang a cappella. It was perfect harmony. They sang, "Jesus, Lover of My Soul," "All Hail the Power of Jesus' Name," and "Onward Christian Soldiers." Their last selection was "Silent Night." Mr. Abel told us something of the history of the Mission and how his father came from England to an island of head-hunters and lifted them to a Christian brotherhood. It was one of the greatest worship experiences I have ever had.

All through the day I kept thinking of Tom. I could imagine that he had been under the influence of such a program. I understood then what made Tom such a great Christian and a true friend.

The next day I saw Tom and told him of the wonderful experience I had at the Mission. He repeated several times, "Mission good, Mission good, Mission good."

Tom composed a song in my honor. The theme was that God had sent the American soldiers and American missionaries (chaplains) to drive the Japanese out of their homeland.

I was ordered out on an hour's notice, to move on up. I wanted to say good-bye to Tom but there wasn't time. He was making me a boat and I had promised to get him a bottle of peroxide. I know it was a disappointment to Tom when he came and found our camp gone. He didn't get his peroxide and I didn't get my boat. We each knew, though, that the other made the promise in good faith.

Tom was an education to me—an education in Christian missions. When I return to the civilian ministry after the war, foreign missions will be a number-one program of my church. Yes, he was just a native named Tom, poor, ignorant, and black. Yet he gave me an education in the gospel of Jesus, the truth that makes men free—an education that I could have received in no other way. Thank you Tom, Thank you!

*Christian minister, formerly pastor of the Shawnee Christian ch, Louisville, Kentucky.

The World Mind: A Tenet of the Faith

By I. E. METCALF*

THAT mankind is one is a truth growing out of the first and great tenet of the faith—the oneness of God. The acceptance of this truth is essential to any Christian conception of a world mind. Without a new world mind, at the center of which is the oneness of mankind, there can be no good world order and no lasting peace.

The church has no more important mission than to help in the creation of this world mind. In a general way, through the World Council of Churches, the Federal Council of Churches of Christ in America, colleges and universities, and much of its journalism, the church is making an important contribution to world-mindedness.

However important this contribution may be, it is not important enough, and the church cannot be satisfied with it alone. At best it involves only a small percentage of the whole church, and does not commit enough of its constituency to the task of creating world-mindedness to make it effective, or even representative of the church. The last attribute that any discerning and truthful person could attach to the average church member would be world-mindedness.

Most church people never look at a religious journal, do not attend colleges and universities, and know nothing about either the Federal or World Council of Churches. There is only one place where the church can ultimately function effectively either in becoming world minded itself, or in helping to turn the general thought and life of the world in that direction. *This place is the local church. If it can't be done here, it can't be done anywhere.* Provincially minded local churches will always nullify whatever advanced positions general church agencies may take. If we are to get any place at all in our attempt to create a new world mind, and through it, a new world order, it is imperative that this responsibility be laid on the conscience of every local church, and on every church member. There are enough of us to tip balance in favor of a lasting peace if we are on the right side.

The local church is the place where we can reach the greatest number of people and, what is more important, the kind of people that ought to be reached —adults. It is an adult society that makes a world conflict inevitable, sends its young men to the last jungle of the earth to fight the battles, and by legislative action refuses to make us pay the taxes we ought to pay, and thus says to those who are fortunate enough to come home whole: "You fought the war we made, now you can pay for it, too."

Adults are responsible for the racial bigotry, religious intolerance and sectarian pride, the national arrogance and greed, that make our world a place of carnage and destruction. Adults bring vicious newspapers into homes and engage in race-baiting conversations at the family fireside which poison t minds of our children, drying up the streams of goo ness that could be tomorrow's heritage. And the adults are in the church. One of the strangest things is that church people almost invariably re the most disreputable newspapers that are publishe The local church can and ought to do something abo this. It has a pulpit from which to preach worl mindedness. It has every conceivable kind of gro organization, from Sunday school classes, going ov the same Bible selections time without end to t women's missionary society, taking more interest the kind of clothes the natives wear and the kind food they eat, than the world conditions that are ma ing barbarians out of us all. Here is an incomparal opportunity to at least try to make millions conscio of the world that ought to be.

The local church is strategic from another point view for the promulgation of world-mindedness. It the place where the deepest loyalties of most chur people reside. Not any great percentage of chur members have any feeling of deep loyalty to a Christian cause outside the local church. This is n as it should be, only as it is. Not many have any fe ing of loyalty to the Federal Council of Churches, a fewer still to the World Council. A larger number have a sense of loyalty to the causes of their o communion, world missions, benevolence and high education, but it is safe to say that they are n twenty-five per cent of those who have a feeling loyalty to the local church. Even with these the de est love and loyalty is with the church where th have Christian fellowship and worship.

Any hope the church has for the creation of world mind will have to become articulate within t movement of these deeper loyalties. That is to s that any program working to such an end will ha to become an integral part of the life of the lo church.

"If seeking the world mind and consecration to can be made at the level of these deepest loyalt they will then assume the force of tenets of the faith This is what will have to happen if a world or based on Christian principles is to be achieved. G *is one; mankind is one; our world is one.* These all tenets of the Christian faith. They are inseparab To one of these, our belief in one God, we have giv the force of a tenet of our faith. If we go to chu and hear no prayers offered to God, no hymns su to his praise, no words about his greatness and go ness read from the Bible; and if the preacher d not use the name of God in his sermon, we go aw feeling that this tenet of the faith has been betray We ought to feel the same way when we hear nothi about the oneness of mankind and the oneness of Go world. When this happens, world-mindedness have been given the force of a tenet of the faith.

*Pastor of the Jackson Boulevard Christian Church, Chicago, Ill.

"—I Am Debtor"

By E. D. HENSON*

N OUR church fellowship we believe in, preach and encourage the practice of tithing as the beginning of Christian stewardship of possessions. h year we set aside one month in which emphasis iven to tithing throughout our entire church. It st be remembered, however, that Jesus did all his vard teaching to people who believed in and cticed tithing as a sacred rite. They tithed even smallest herbs. In response to this practice Jesus le the statement, "These things ought ye to have e, and not left the other undone," the weightier ters of love, mercy and justice.

ne of Paul's most effective statements on the sub- is found in his letter to the Romans. Looking t him he saw a pagan world seething with unrest of his making, and penned these words: "—I debtor." It was one man's answer to his obliga- and responsibility to the needs of the world.

uring the dark days of depression in an every- ber canvass, a pledge card was received for $1.25 eek. Knowing the pledger to be a woman with children to support on a total income of $12.50 eek, we felt a mistake had been made. In answer ur inquiry, this unforgettable answer was given: mistake has been made. As long as I have one ar to spend for food, clothing, shelter and enter- ment for my family, at least ten per cent will be n to provide spiritual guidance, which to me is most important of all. I don't want another to pt a responsibility for the care of my family as as I am able to do it myself. I hope we will not d all our money on ourselves. The church can me as selfish and self-centered as an individual enjoys all the benefits and refuses to give material port to its program."

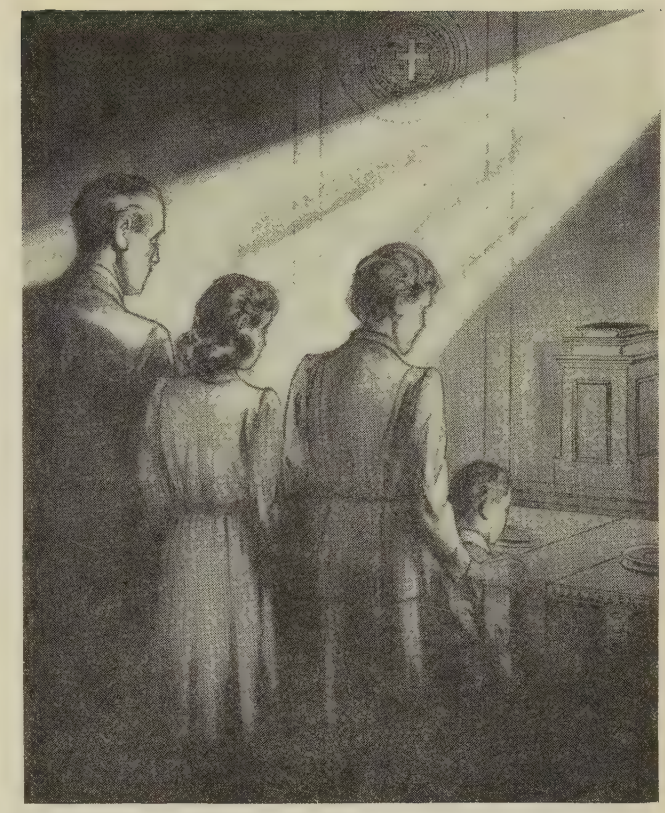
his Christian woman was debtor to her family. ortion of all she earned was going to be dedicated he undergirding of their spiritual needs. And would deny her that privilege?

he was debtor to her church, and received a real sing in joining with others in supporting, even he point of self-denial, the organization which to was "the most important."

he was debtor to others, and desired that her gifts, ll though they were, be shared in serving a larger on which was born of him who said, "unto the rmost parts of the world."

er stewardship, born of love for Christ, began tithing, but found full expression in daily living daily concern for his kingdom.

hristian stewardship, according to the teachings esus, is the full consecration of life and possessions is service. There is danger, however, that unless set aside a definite portion as sacred to him (and in Christian love could make that portion less



than a tithe?) we will be careless and unchristian, substituting self for the kingdom, and spending our all selfishly, in a glorified paganism.

The call to heroic living and giving was never more insistent than today. The nature of our world tomorrow will not be decided around conference tables, but in the lives of men and women in everyday walks of life. It will either be Christian or unchristian. If we continue to argue percentages we will find another ethic backed by courageous, sacrificial living taking possession of the future.

We are witnessing the fact today that a great cause demands not a per cent, but a "full measure of devotion." At the beginning of this world conflict we demanded of our youth a percentage of their time to train for national defense. As the days grew darker we asked that they remain for the duration. Then the realization came home to us that many must make the supreme sacrifice on battlefields around the world. A pledge of a percentage of time was not enough.

A greater than the nation we love is here, and for that world of tomorrow he is asking Christians of today to take him seriously. It may be truthfully said that if Christians of the 20th century had lived as courageously and sacrificially, and with such self-abandonment as the youth of today are living on battlefields around the world, this holocaust of the world conflict could have been averted. At the heart of our world lies the principle of sacrifice, and when we fail to lay our all on the altar before him, the grim god of Mars rears his head and calls the nations to sacrifice in the fields of hate and destruction. Christians of today must say with Paul "—I am debtor—as much as in me is, I am ready"—and rise up and follow him.

*Dr. Henson is pastor of First Christian Church, San Angelo, s.

Hurricanes Come to Jamaica

Damage to Crops and Buildings Surpasses that in Storm of 1903

By ARCHIE A. ALLAN*

ALTHOUGH Mrs. Allan and I have been in Jamaica only four months, we have been given a taste of a real tropical welcome. We have been through two hurricanes—a small one and a large one. The large one which struck on Sunday, August 20, was the largest in 41 years. Not since 1903 has this island felt the sting of such a storm. The east and north-east sections of the Island have been flattened to the ground; houses, churches, schools, bananas, coconuts—everything but the hills lies in ruins. Fortunately, it happened in daylight and people were well warned so that only twenty lives were lost. But the damage to buildings and crops is even greater than the famous storm of 1903.

Providence Church, Jamaica, one of those suffering great damage in August 20 hurricane.

Many of our Christian churches have been badly damaged; two totally demolished, and at least half the remainder badly wrecked. Hundreds of our members have lost their homes, their few possessions, and their crops. Coming at a time when our churches were planning expansion in a missionary and educational way, this constitutes a stunning blow. We are still so staggered by the magnitude of what has struck us that we are yet unable to measure the full effect upon the future of our work. One thing is certain, our emphasis upon rural reconstruction must be doubled and redoubled. The work of producing food, proper housing, and sanitation, is now more necessary than ever. And in Jamaica the church must take the lead if there is to be a lead, for here every forward move is the result of Christian leadership. Several of our pastors have been the keymen in the administration of temporary housing and relief in their communities. One of our parsonages was the dormitory for sixty homeless victims on the night after the storm.

This week the markets are glutted with breadfruit, coconuts, and bananas. In two weeks this will not be the case, for all the fruits which the wind has blown down will be used up. There will be no more staple crops in production for several months. The bananas are so badly damaged that it will take over a year to reclaim the fields, and the production of coconuts (which has been one of the major crops in Jamaica) is crippled for probably ten years to come.

Fortunately, rice has been both grown and imported in greater quantity of late. And "red peas" (beans to you) can be produced in twelve weeks. These two together form the "Jamaican Coat-of-Arms."

But in the face of all this tragedy and devastation the Jamaican people are the most cheery in the world. It is a sheer joy to see a group of homeless folk, whose crops have been utterly demolished, laughing and chatting and planning to rebuild and replant. It seems as though they have caught the spirit of the early Christians—although they have lost their physical possessions, yet they are of good cheer, for they have overcome the world. Their courage and cheerfulness put us to shame as we looked with despair at our flattened corn field and ruined tomato crop at Oberlin, even though we were not dependent, as they are, on these crops for our living.

Altogether it has been a lesson in adversity. Christian history is the story of man's development through suffering and sorrow. We can only hope that our present tragedy will lead to triumph, if not in material things, then certainly in the development of stronger purpose and personality. If the Way of the Cross is the Way of Life, which the church has preached 2000 years, then our little Golgotha can be a prelude to a newer, finer, stronger Jamaica. With God's help it can be.

*Missionary to Jamaica with The United Christian Missionary Society.

World Wide Communion

In churches the world over, in army camps and on naval vessels millions of civilians and service men and women will join on Sunday, October first, in the observance of World Wide Communion.

Sponsored for the fifth consecutive year in this country by the Federal Council of Churches and abroad by the World Council of Churches with the cooperation of the International Missionary Council, the event will "demonstrate and symbolize in a time of division and conflict, the unbroken Christian fellowship in every church around the world."

According to Dr. Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism, virtually every mission field abroad is cooperating in Communion plans.

In commenting editorially on World Wide Communion, the Federal Council Bulletin stated:

"As anxiety and sorrow come to more and more homes an increasing number of people are being driven back to the ultimate source of inward security. The circle of the fellowship of suffering has been greatly enlarged during the last year . . . Christians of all lands find their peace and strength in the Sacrament of the Holy Communion more than in any other experience. That is where they find both comfort and the understanding of God's mercy and redeeming power through the suffering and death of Christ."

Silver Lining in China's War Clouds

By MABEL RUTH NOWLIN*

ONE OF the silver linings in the dark clouds of war that have hung so heavily over China these seven years, is the increase in cooperation among the Christian denominations which was well under way before 1937 but which the war has greatly accelerated. The half million Chinese Christians among four hundred million non-Christians have always been more conscious of their faith in the same God and Saviour, Jesus Christ, than in the less important divisions of Western Christians. During the great migration of these war years when many thousands of Chinese Christians have fled to Free China, it has been like finding "next of kin" to meet up with other Christians. Churches have been the resting places in the long trek to freedom in the West. Like those of the Dispersion in the First Century, these refugees from war's destruction and persecution have spread their Faith among non-Christians, have sought out the "believers" wherever they've gone, and have helped establish many new churches.

Direct "hits" and incendiary bombs destroyed a large percentage of Chungking's limited number of houses, just when more and more refugees came pouring into the city. The Y.M.C.A. offered a piece of land to the Protestant churches of the city, and the churches put up temporary buildings to house homeless Christian refugee families. They were very sketchy bamboo and plaster dwellings, but the Christian families were very grateful to be allowed to live in them. The residents were free to attend whatever church they wished. The nearest pastor went regularly every week to hold a prayer meeting with them. In another part of the city the library of the Methodist Chiu Ching High School has been used these four years as a non-denominational Community Church, of which Stephen Tsang of the Episcopal Cathedral in Hankow is the pastor. The large Sunday congregations are made up of many government officials and their families, representing a variety of denominations, but one in their desire to build a strong Christian China.

It was the Quaker member of the National Christian Council staff in Chungking, Harry Silcock, who has been very active in building up the union service in English, held on Sunday afternoons in the Methodist Institutional Church. Many Christian men and women from Hongkong and Canton who speak those dialects rather than the Mandarin of West China churches, are glad to worship in English, the language they've all learned in the mission schools they've attended. One or two station wagons of officers from General Stillwell's headquarters are usually in the audience and contribute generously to the building up of the service. During the Week of Witness, at a Youth Fellowship meeting, after three young Chinese had spoken on, "Why I Am A Christian," the dentist of the American Army, Dr. Glenn Smith, gave his clear, convincing witness on the same subject. The young Chinese men and women present felt themselves allies not only in war, but in the more lasting ties of faith in Jesus Christ.

The Disciples Church, whose work had all been in territory now occupied by the Japanese, continue to pay the salary of their capable Chinese leader, Dr. Luther Shao, who since 1939 has served as General Secretary of the National Committee for Christian Religious Education. While Bishop W. Y. Chen is in America, Dr. Shao is also the Acting General Secretary of the National Christian Council. In order to have a central church home in West China, members of the Disciples Church have affiliated with the Baptist Church there, while their missionaries and Chinese members work loyally in the activities of the Baptist and other churches. Other denominations, whose Missions had been entirely in occupied territory, are generously contributing personnel to Free China. It was on his way to the weekly meeting in Shanghai on Cooperation in the Western Provinces that a Japanese assassin took the life of the president of Shanghai Baptist University, Dr. Herman Liu.

The brilliant young Presbyterian editor of the *Christian Farmer* magazine, Dr. H. F. Chang, is leading that progressive interdenominational paper into fields of service. When the war started in 1937, the subscribers of the magazine were all in North and Central China, and Dr. Chang was on leave to study rural journalism in Cornell University. His coworkers on the paper, T. H. Sun and T. L. Chang, escaped from North China and resumed publication of the *Christian Farmer* in Chengtu, 1500 miles to the west. The United Church of Canada Mission offered their presses for publishing it, and have made possible its printing ever since. The paper had to build up an entirely new subscription list. After three years, they had secured 30,000 subscribers, many of them non-Christians. In its influence on the thought and life of the readers, it is playing a real part in Christianizing the life of the countryside. It is the most widely read Christian periodical in China today, and is very popular in government schools and public reading rooms. Probably no periodical in the Orient has such a scientific study made of its constituency as that which Dr. Chang makes of the subscribers to the *Christian Farmer*—their needs, desires and aspirations.

The Christian Rural Service Station at Lichwan, Kiangsi Province, begun as an interchurch project in 1935 continues to be a helpful demonstration for all China. To the comprehensive rural program it had begun before the outbreak of hostilities, they have added a constructive war relief project consisting of the rehabilitation upon new land of refugee farm

*Miss Mabel Ruth Nowlin who returned to the United States in May, 1944, is a missionary in China under the Methodist Board. Much of her time has been given to the National Committee for Christian Religious Education which is the constituent unit in China of the World's Sunday School Association, 156 Fifth Avenue, New York, New York, and 70 Bothwell Street, Glasgow, Scotland.

families of northern Kiangsi. The undergirding of Christian principles and the cooperation as members of the Christian church give a stability to the work which is not possible in the government projects that have no religious connections.

The rural experiments or service centers of Christian universities such as Yenching, Nanking, Cheloo, Ginling, Foochow, Nanking Theological Seminary, and the rural work done by Y.W.C.A. and Y.M.C.A. in selected communities, made a contribution before the war and their value is being conserved in new ventures in Free China. On vacations, college students work under the direction of missionary and Chinese rural leaders in helping to rebuild the churches and communities of the countryside. Hundreds of little rural churches are proving to be light and leaven in their environment, and are doing their part toward building the moral and spiritual foundations of a new rural civilization. Rural pastors with the special training that some are now receiving for their special work, have an opportunity to become unofficial but trusted and loved community leaders—or rather servants. Rural young men and women in their late 'teens and twenties are taking a more active part in community affairs and national causes than did their parents at this age. They are the active rural citizens, the local community leaders of tomorrow.

When the Chinese government, taking a cue from the West, inaugurated the National Spiritual Mobilization Movement, the non-Christian government officials who received the orders regarding it were at a loss to know what to do. It proved true again that "patriotism is not enough." The churches saw in this Movement a channel through which their Christian patriotism could work constructively, summoning their countrymen to faith in the one true God. The National Christian Council aided the churches in promoting it. A Spiritual Mobilization Team went to various churches in Szechuan Province. On the team were Chinese leaders from the Presbyterian, Baptist, Methodist, Disciples and Episcopal churches. The team sought to build up the spiritual lives of the church members, to win others to become Christian and to train for Christian service. Church and community leaders were brought together for mutual acquaintance. The work of Spiritual Mobilization dealt with the personal qualities of honesty, sincerity, courage, spirit of service and sacrifice. There was outstanding response to these meetings from non-Christian local officials of county governments and from government schools.

One of the cornerstones in all postwar building of China is that of close cooperation of the various denominations with each other, and with the forces in the government working for righteousness and justice. The progress made during these war years is encouraging. But much needs to be done, as we look ahead, remembering that it is as true today as in the days when a wise man said, "Unless the Lord build the city, they labor in vain that build it."

THE season has produced two excellent books on preaching, *For We Have This Treasure* by Paul Sherer and *In the Minister's Workshop* by Halford E. Luccock. It is difficult to decide which is the better book. We would commend them both.

Dr. Sherer's book is carefully prepared. He has used it not only for the 1943 Yale Lectures on Preaching but in other lectureships. It is sober, sensible, and comprehensive. It is good preaching to preachers. It not only gives advice on preaching but it is an excellent example of the art. The preacher takes his work seriously. He examines his own generation with its sin, bitterness, and disillusionment, and then sets over against that world the preacher's gospel in all of its fullness and elevation. He urges the preacher to be careful in his craftsmanship, biblical in his emphasis, clear in his statement, and doing always his level best to make his message worth while. The preacher must take his work seriously but not take himself too seriously. He must not always press to preach great sermons, he must have a sense of humor, and he must not forget that the treasure is in "earthen vessels." The book is a wholesome check to carelessness and a debunker of "piosity."

Dr. Luccock *In the Minister's Workshop* has more sparkle than Sherer. Dr. Luccock is always readable, witty and even clever. He sets the preacher up as a personality through which truth is imparted by the tool which is called the sermon. He deals with all types of preaching and is partial to none. He talks much about the structure of the sermon, the importance of the outline, various types of outlines, how to collect and assemble preaching material, and the role of imagination in sermon preparation and delivery. If the preacher needs an urgent inspiration on the improvement of his preaching the Luccock book is "tops."

The best example we have seen of good preaching among current books is *In Quest of a Kingdom* by Leslie D. Weatherhead. These sermons are expositions of the Kingdom parables of Jesus. The interpretations are thoughtful, original and vivid. It is interesting to consider, that a British preacher who is terribly aware of the pain and suffering which the English people are now enduring can take these pastoral parables of Jesus and make them pertinent to the tragic situations of life. Weatherhead feels the relevance of the Christian message to our times.

Books by missionaries are not always works of art simply because the most effective and interesting missionaries may not be artists. *Heaven Below* by E. H. Clayton is a work of art. His well-told story of his life time of work in China has that same simple realism that we have learned to associate with the popular columnist Ernie Pyle, in his tales about the war. It is the easiest kind of writing to read and the most difficult to imitate. Clayton has had an interesting career as teacher, preacher and traveler. He has opinions on the major problems of China and insights into the common life of the people. This book should be in the public libraries, and of course in all church missionary libraries.

Three books of worship are available. *Worship Services for the Church Year* by P. Henry Lotz and Grace Chapin Auten is designed for young people. It sets up a worship program for each Sunday of the church year with hymns, themes, calls to worship, and a brief meditation. Many preachers will find this work helpful in designing the regular worship services of the church. *The Fine Art of Public Worship* by Andrew W. Blackman of Princeton Theological Seminary is designed for preachers. Dr. Blackman combines the theoretical and the practical dealing with the organization and values of public worship. The book is evidently a product of the class room. *Invitations to Worship* by A. C. Reid is a series of Chapel talks at Lake Forest College. Based on an ample reading of Scriptures each talk makes a single point in about 600 words. Those who find themselves obligated to lead worship services in college chapels or before young people would do well to have this little book at hand. It is admirable in method and content.

(*Continued on page* 34.)

Cleveland Conference

PROTESTANT church leaders of the United States will hold their second "peace conference" in three years at Cleveland, Ohio, Jan. 16-19, 1945, to appraise the results of Dumbarton and other peace parleys and determine on a course of action to achieve their goal of a just and durable peace based on spiritual principles.

The spiritual principles were adopted by the first conference held at Delaware, Ohio, March, 1942. These were supplemented by the political propositions or Six Pillars of Peace promulgated two years ago by the Commission on a Just and Durable Peace, sponsor of both conferences. The Commission was instituted three years ago by the Federal Council of Churches.

In the light of these church pronouncements, the delegates to the Cleveland conference representing most leading Protestant communions will study the developments of the past three years on the peace front. These include the pronouncements of the United Nations at Teheran, Moscow, Cairo, and Dumbarton, and the Connally and Fulbright resolutions passed by the two houses of the United States Congress.

The Protestant church leaders have been concerned that the United States and other United Nations move in the direction of a world organization that will have both curative and creative responsibilities, not merely repressive. These churchmen, through the Commission, advised the government in their judgment that this is the only kind of peace the Christian forces of the nation can accept. At the same time they urged their people not to be discouraged by particular settlements but to continue to press for world organization consonant with their ideals.

The conference will study both the international situation and the basic peace strategy of the churches and is expected to adopt findings and recommendations for consideration of the churches and public leaders. The recommendations of the conference will be submitted to the governing bodies of the churches.

To facilitate the work of the conference, it was announced that two study commissions would be created. One will study the current international situation; the other the basic problem of the peace strategy of the churches. They will be urged to complete their work of drafting a statement and recommendations before Dec. 15 so that all delegates will have an opportunity to study them in advance of the convening date of the conference.

Between 350 and 400 delegates are expected to attend the conference and two-thirds of them will represent various communions, within and without the Federal Council of Churches, which itself has a constituency of 25,000,000 Protestants. Other groups which will be represented are:

Allied Christian bodies such as the Home Missions Council, Foreign Missions Conference, International Council of Religious Education, American Committee for the World Council of Churches and the United Stewardship Council.

WORLD CALL

THE military developments of the past few weeks, coming as they have with lightning rapidity, have lifted the question of world organization out of the realm of academic speculation and have plumped it down in our laps for immediate attention.

With the American, British and French armies invading Germany from the west and Russia from the east and with her vassal states surrendering one after another, the Nazi regime may be a thing of the past before these lines appear in print. Already staggering problems of reorganization are upon us.

Americans Must Make Up Their Mind

That means that the United States must make up its mind about the sort of post-war world we are to have, and do it quickly. And there can be no national mind on the subject until you and I make up our own minds. Christians, as perhaps the largest and most vocal group in the nation, have a tremendous responsibility. If the church is the conscience of the nation, then that conscience needs to be stirred to action at once. Even so, we may be too late. The first need is for an *informed* public opinion. There is no point in expressing Christian opinion if that opinion is to be simply the sum of our prejudices, the rehashings of our ignorance or the mouthing of worn-out platitudes. What is needed is a fresh examination of the needs. Therefore, a study of world order to ascertain what are the Christian imperatives is *a must* for every congregation in the land that understands what God expects of it in the present crisis.

Study Materials Available

Fortunately, the materials for such a study are available in abundance. In the light of the present situation, such world gatherings of Christians as the Oxford and Edinburgh conferences of 1937, the International Missionary Conference at Madras in 1938, and the Amsterdam Youth Conference of 1939 appear to have been divinely inspired. No less significant are such developments as the organization of the Provisional Committee of the World Council of Churches, the Malvern Conference of the Church of England, the Delaware Conference, the Drake Conference, and the Methodist Bishops' Crusade. Out of these meetings has come a body of conviction about the sort of world that Christians want that offers the basis of study for Christian groups everywhere. Congregations that ignore the results of these great conferences can be regarded only as insensitive to or indifferent to the crying needs of the present hour.

Disciples of Christ Have a Program

Disciples of Christ are fortunate in that for several years the subject of world order has been a subject of study and discussion in our churches. We had an active delegation in the Philadelphia conference of 1940. We were represented at Delaware by more than thirty of our leaders, many of them serving as resource leaders, editorial representatives, and the like. The Drake Conference and the book of lectures that came out of it, *The Church and the New World Mind*, and the Study Guide under the same title, gave us a formulation of convictions worked out in seminar sessions by our own leaders.

With the coming of J. B. Hunter to the staff of the United Society to lead the Commission on World Order, we are especially well prepared to give leadership to our churches seeking assistance in this field. The coming months should see the organization of thousands of study classes in our churches. Those that have used the Drake Conference materials should follow at once with study groups using "The Six Pillars of Peace," the "Inter-Faith Statement," the "Oxford Conference Report," and similar materials. Tomorrow may be too late; today is the day of opportunity!

Edwin L. Becker, newly appointed national director of town and country churches for The United Christian Missionary Society

Disciples of Christ Look to Their Churches in Town and Country

By EDWIN L. BECKER

DISCIPLES of Christ are today much more a rural brotherhood than they are aware. They are a "grass roots" people. Their great city churches are filled with children of farms and villages. More than half the churches listed in their Year Book are in towns of 2,500 population or less or in the open country. Their greatest numerical strength is in the agricultural areas of the nation—through the Middlewest and South.

But because Disciples have been a people of progressive spirit they have come to accept city standards and city patterns in brotherhood life. Attention has been centered on the city church as it has adapted its program to the developing patterns of industrial and commercial life. As a result, the fact that rural life, too, is becoming commercialized and mechanized has been forgotten. Tremendous changes are taking place, and because of neglect, town and country churches have not been prepared to minister effectively to rural people in their new society. While programs have been planned, institutes called and materials written for churches of 500 to 2,000 members in the city, we have lost sight of the needs of that great majority of churches which have less than two hundred members. These churches must minister to rural people who find everything about them—education, social life, business, government—rendering more efficient and effective service than ever before. They then turn to find churches with pitifully untrained leadership, with no concept of an adequate religious program for the community, and more often than not a selfish competing denominationalism.

Rural people are religious. Even with today's mechanized agriculture they live more directly dependent upon the earth and weather than do city people. They are aware of the great forces about them that are beyond human control. They believe in the power and goodness of God and they want a church that can lead them and relate their lives more intimately to the spiritual realities of the universe.

Our thousands of town and country churches must be strengthened before they can meet the religious needs of the modern American rural community.

1. *These churches need, first of all, to believe in their own significance.* They have failed to see the importance of a religious program concerned with the total life of people in the community. Their conception of an adequate church program has been limited to preaching on Sunday and some pastoral work during the week. They in turn have come to be looked upon by ministers only as temporary fields of service before moving on and "up." Rural churches have too often been content with a "horse-and-buggy" church program and there has been a lack of a trained and consecrated leadership which could challenge them to undertake an expanded program.

There is sufficient population evidence today to indicate that the rural church is crucial to a continuing Christian civilization. The small rural community is the seed bed of our society. Out of it come the citizens and, we hope, the church members of tomorrow. Arthur Morgan says that in any nation "there is the constant slipping back to the cultural level of the neglected small community." If the civilization of the next generation is to be Christian and if our churches in the city are to continue strong and influential much will depend upon the effectiveness of our churches in the rural community. Rural churches need not feel insignificant. They have the possibility, rather the necessity, of Christianizing the society of the future.

2. *A second need of our town and country churches is to be rid of competitive denominationalism and to get a sense of community responsibility.* There are hundreds of rural churches dead today because they failed to see their responsibility to the total community life and refused to cooperate with other churches in the community to meet the needs of the people. Over-churched rural communities, ironically, are the most poorly churched communities. Competing churches cannot meet the demands of men in the modern rural community. This problem may be a long time solving but it is gradually being answered and must be answered before rural areas will be effectively reached by the church.

3. *Again, our town and country churches desperately need adequately and specially trained ministerial leadership.* A study of rural Disciple churches in a midwestern state showed that nearly half the ministers had not completed a college education and over 85 per cent had no or little training for rural work. Certainly, the rural community deserves a minister as well trained as its school superintendent or its agricultural agent.

4. *Our town and country churches also need a greater sense of stewardship.* An adequate program in a rural church is going to cost something. If a church is to have more than preaching on Sundays and an occasional funeral during the week, it will have to be ready to pay for it. If a church wants a well-trained and able minister who will want to rear a family with cultural and educational opportunities equal to the majority of the farm families in the community, it will cost the church something. The majority of the rural communities in America can support a religious program equal to their needs if their sense of stewardship is sufficiently developed.

5. *Our town and country churches need, also, a sense of belonging to the great world church.* Dr. C. E.

Lemmon, president of the International Convention of Disciples of Christ, has written about the narrow country lane running along the back of his father's farm in Nebraska. He tells of the thrill he had as a boy when his teacher told him that lane ran along one of the meridian lines dividing the earth from north to south. It was no longer a narrow country lane to him but a meridian line reaching from pole to pole. So the little white church at the crossroads is part of the church which encircles the world. It must come to feel the greatness of that church and its responsibility for it.

There are many signs that Disciples are becoming aware of these needs which exist among their rural churches. Many state societies have undertaken projects to strengthen their town and country churches. Now The United Christian Missionary Society has called a man to give full-time service in this field. As the writer undertakes this new work it is with the realization that throughout the brotherhood there are many who are serving our town and country churches effectively and with unequalled devotion. The department will covet every opportunity to be of service in the work. The resources of the Committee on Town and Country of the Home and State Missions Planning Council, consisting largely of rural ministers, will be utilized in the further developing of an adequate program for our rural churches.

Some phases of this program already before us are: (1) The recruitment and training of rural leadership working through colleges and summer institutes; (2) the production of distinctive materials for rural churches; (3) the encouragement of effective and enduring pastoral unities with the establishment of demonstration unities throughout the brotherhood; and (4) promotion of the observance of Rural Life Sunday in the churches.

There will be need for further study of our churches in rural areas to discover the trends affecting them, to find more definitely their strengths and weaknesses, and to develop effective ways to help them enlarge their ministry to rural people. Upon the effectiveness of our town and country churches today depends in great measure the character and strength of the Christian enterprise in the generation ahead.

Respect for Personality—A Paraphrase

By GEORGE EARLE OWEN*

THOUGH I speak well of all men, and with the tongues of statesmen, but have not respect for their thought nor regard for their opinions my words lack love and sincerity.

Though I profess great faith in Christ and his way of life, but have not faith in man nor respect for him as a person my beliefs are shallow and my professions are empty.

And though I tolerate the rights of other people but have not respect for them as equals my tolerance becomes thin and my religion superficial.

Though I have the ability to make adjustments, understand democratic procedures and Christian principles, and though I have much knowledge of the democratic way of life so that I could write many books and articles and have not respect for personality I lack the spirit of democracy.

And even though I make great sacrifices to extend the principles of peace and freedom but have not a genuine esteem for all men as children of God, how valuable are these without justice, equality, and fraternity?

Though I contribute large gifts to the poor and assist those in distress, but do all this in a patronizing way as a superior to an inferior, and have neither love nor respect, it profiteth me nothing.

Love and respect root deeply in faith in man and are mutual. Both see man not as he is, but as he can be, and both are based upon belief in man's infinite worth and his potential goodness.

Love never subordinates but always respects the one loved.

Love and respect do not behave condescendingly, but appreciate beauty, value and goodness in all races, religions, and nations. They rejoice not in racialism, denominationalism, nor nationalism, but in equality, unity, and brotherhood.

Respect for personality implies a sturdy faith in man's ability, his goodness, and his worth, his possible attainments as well as his present achievements. Thus it beareth all things with courage, believeth all things with love, hopeth all things with faith, and endureth all things with patience.

Whether there be empires they shall be destroyed, whether there be democracies they shall change, whether there be loyalties they shall cease, but respect for man will continue to grow, and respect for the individual will triumph over the worship of the state.

For the goal of man is God and the goal of God is man realizing his fullest possibilities. When these two goals shall be fulfilled then each shall fully know and respect the other.

When I was immature, I thought, I understood, and behaved as a child, but now that I have become an adult I have grown in understanding, appreciation, and respect for others.

Now my knowledge of God and my respect for man is limited, but some day it shall be replete. Today I see man immature and undeveloped: someday I shall see him as he can be, strong, free, and righteous.

Now abideth justice, liberty, equality, fraternity—the cornerstones of Christian democracy, but the keystone is respect for personality.

*Dr. Owen is a Disciple Missionary serving on the faculty of Union Theological Seminary at Buenos Aires.

Columbus, Ohio—the Gate

● MEMORIAL HALL in which Convention Sessions will be held

THEME:
A United World Through Christ

HOTEL RATES

Deshler-Wallick Hotel

(3½ blocks from Memorial Hall)

Double room with double bed and bath ----------$6.60 per day
Room with twin beds and bath-------$8.80 and $9.90 per day
Large capacity rooms (3 persons to a room)--$2.75 per person per day
Large capacity rooms (4 persons to a room)--$2.20 per person per day
(Combination tub and shower bath)

Hotel Fort Hayes

(7 blocks from Memorial Hall)

Single room with bath----------$3.50 per day
Double room with double bed and bath---------$5.50 per day
Room with twin beds and bath----------$5.50 per day

Hotel Bliss

(10 blocks from Memorial Hall)

Double room with bath----------$3.00 per day
Double room with running water-----$2.00 and $2.50 per day
1 suite of two rooms with bath between at------$6.50 per day
(Will accommodate 4 persons)

Broad Street, Columbus, Ohio

Hotel Chittenden

(6½ blocks from Memorial Hall)

Single room with running water----------$1.75 per day
Double room with shower----------$3.00 and $3.50 per day
Room with twin beds and bath----------$4.00 per day

Hotel Jefferson

(6½ blocks from Memorial Hall)

Double room with bath----------$3.50 per day
Double room with running water----------$2.50 per day

The Neil House

(4 blocks from Memorial Hall)

Double room with double bed and bath----------
$5.50, $6.50 and $7.00 per day
Room with twin beds and bath----------
$6.50, $7.00, $8.00 and $9.00 per day

Southern Hotel

(7½ blocks from Memorial Hall)

Single room with bath----------$2.50 per day
Double room with bath----------$3.50 and $4.00 per day
Single room with running water----------$1.75 per day
Double room with running water----------$2.75 per day

Waldo Hotel

(8½ blocks from Memorial Hall)

Double room with shower bath----------$3.50 per day
Double room with running water-----$2.50 and $3.00 per day

International Conve

Columbu

City—Again Invites You

● DESHLER-WALLICK
International Convention
Headquarters Hotel

RESERVATIONS

For Hotel Reservations, apply to H. B. Holloway, 222 So. Downey Ave., Indianapolis 7, Indiana.

For Private Home Reservations, apply to Mrs. G. W. Houser, Chairman Assignment Committee, 1805 Bide-a-Wee Park, Columbus, Ohio.

●

HEADQUARTERS HOTEL

The International Convention of Disciples of Christ and organizations listed will have headquarters at the Deshler-Wallick Hotel.

The International Convention of Disciples of Christ

The United Christian Missionary Society

Pension Fund of Disciples of Christ

Board of Church Extension of Disciples of Christ

National Benevolent Association

Board of Higher Education of Disciples of Christ

Association for Promotion of Christian Unity

National Association of State Secretaries

Unified Promotion

World Call

Christian Board of Publication

TRANSPORTATION

The matter of transportation to and from Columbus, Ohio, in connection with the 1944 International Convention will, because of war conditions, be more difficult than usual. Pullman reservations cannot be made more than thirty days in advance of the date space is to be used. Delegates should endeavor to secure Pullman space as soon as available both for the return trip and for the going trip. Those using the railroads or busses should consult the local ticket agent for exact information as to selling dates, fares and return limit of railroad or bus tickets applying from their town, as well as concerning Pullman reservations. No special convention rates are in effect and *No Identification Certificate is required.*

H. B. Holloway

Transportation Secretary,
International Convention of
Disciples of Christ
222 So. Downey Ave.,
Indianapolis 7, Indiana.

Aerial view of downtown Columbus

# of Disciples of Christ

Hall

ctober 17-22, 1944

Two Poems to San Tzen

By LOIS ANNA ELY*

Editorial Note:

The first poem written to San Tzen, a non-Christian lad, standing before a print of Holman Hunt's "Light of the World," appeared in the July World Call *in 1926. The second poem was inspired recently when Miss Ely came upon his picture in a book on China. The grown-up San Tzen is the dramatist in a Culture Group of four young men with the Communist forces in northwest China.*

Between 1926 and 1944 Miss Ely met San Tzen just once. He was then a middle school student in Shanghai.

To San Tzen

A Non-Christian Chinese Lad
Before a Print of Holman Hunt's
"Light of the World"

DEAR little lad,
I love you as you stand,
So quaintly clad,
In long, gold gown of rare brocade,
Your doting mother has remade,
With skillful eye and hand.

What Mandarin
Once wore that pattern neat,
In far Pekin?
Know you the wiles of court he played,
While round about the ladies swayed
On tight-bound, lily feet?

The youth of you!
The freshness of a rose,
Kissed by the dew
New fallen, suffuses your flushed cheek.
Pray tell me what it is you seek?
So long you keep your pose!

In those bright eyes,
You are so slow to turn,
What questions rise?
What think you of the vine-grown door?
Of that sad hand a nail once tore?
Those kindly eyes that yearn?

You ask me, "Why?"
It seems a simple word.
And "Who?" You sigh,
As if you turned in great relief
From looking on such cruel grief
At frequent knocks unheard.

Ah, little lad!
You stand so straight and true!
If words I had
To show you all His life has been,
Would you invite the Stranger in,
And bid Him sup with you?

July, 1926.

Another Poem to San Tzen

(After seeing his picture in a Culture Group following the Communist Army in Shansi)

YOU were a handsome boy,
Clean-cut, with rosy bloom
On cheeks
As round and firm as apples.
I loved you then and hoped for much
When manhood's claims
Should draw you out of self.

I like you now:
Clean-cut, straight-forward,
With a kindly air
That would insure much
Confidence.
(I mean
I like your picture.)

You did not choose an easy way.
I hoped you'd follow Christ.
Perhaps you did.
Young actor that you are,
Perhaps you've told His story
As you've gone from China's
North to South and back again.
The world has no more serious drama
Than His life.

You are no play boy
But are out to teach
A way of living brotherhood;
To open doors
And crash the barriers
Keeping men apart.

Ah, San Tzen!
If another score of years
Divide us like the past,
May God go with you
With His light to guide.
Remember! He is always at your door,
Patiently knocking.
He bears the light
That China's waiting for.

July 1944.

*Miss Ely is serving as director of adult work in the department of missionary education, The United Christian Missionary Society.

The Church Turns to Its Teachers

By FRANCES DUNLAP HERON*

ONCE there was a church with a building fund, a lighted bulletin board, and a conscientious minister who always stopped preaching promptly at twelve o'clock. But among the many empty pews at morning worship were those of the Sunday school teachers.

Once there was a church that was having such a hard time keeping Sunday school teachers because everybody was so busy with war jobs. The officers agreed it didn't seem like the same old church either, with so many members moving away and "those strangers" moving in.

Once there was a church with a decreasing Sunday school attendance. So many boys and girls dropped out just when they got to high school. So many children didn't attend because their mothers and fathers didn't.

In 1944 there are churches like these in New York, in Los Angeles, in San Antonio, in Sunnyville. Their ministers and church school superintendents asked their state councils of churches and religious education and their denominational executives, "What are we going to do about it?"

The question focused on the International Council of Religious Education and on the Federal Council of the Churches of Christ in America, the cooperative agencies of the Protestant churches. So it was that representatives of the United Christian Education Advance (an International Council project) and of the Federal Council Department of Evangelism got together and decided something *could* be done about it in a

National Mission to Christian Teachers

This planning committee discovered that the underlying trouble with all these churches is the same: their members, their church school teachers and their pupils need a voice within them urging, "My life belongs to God! Jesus showed me how to use it. Following him and leading others to him is the most important thing in the world today—for it can save the world!"

Would not such an attitude fill the empty pews, hold the high school youth, make Sunday school teaching exciting and momentous?

True, the United Christian Education Advance already has made progress in improving teaching skill and methods, in approaching some of the 15,000,000 American boys and girls who receive no religious instruction through no fault of their own. But the spirit of evangelism has not yet sufficiently gripped the great majority of the two and a quarter million lay teachers of the land.

Because the church school, as the educational agency of the church, is the natural trainer for church membership and Christian social responsibility, the planners realized that this new vigor must spring from Sunday school teachers with a fire in their souls along with well-prepared lessons in their hands.

Educational and evangelistic leaders of the different denominations agreed, therefore, that the place to start an evangelistic movement is in the church school teaching staff. They agreed, further, that only by acting together, as the forces of Christ in the world today, could the denominations hope to reach all the spiritually hungry people in New York, in Los Angeles, in San Antonio, in Sunnyville.

Accordingly, they have planned 32 three-day Missions to Christian Teachers to be held in different parts of the United States during October and November—to put that prodding voice within the hearts of church school teachers.

State Leaders Will Talk It Over

National teams of six or seven men and women—specialists in children's work, youth work, adult work, and leadership training, as well as prominent pastors, evangelistic workers and seminary teachers—will travel around the country holding three-day conferences.

In the daytime, they will hold statewide sessions for denominational and interdenominational state workers. Each such "State Conference on Evangelism Through the Church School" will select prayerfully the best ways of carrying the message of educational evangelism to every church school teacher and officer in the state. The conferees may plan Missions to Teachers in local communities throughout the state, or Sunday conventions to wake up the whole church membership of a town, or leadership training classes and schools for church workers, or procedures by which pastors can qualify and guide their own teachers for evangelistic roles.

Each of these state conferences will be organized by the state council or by a committee of state denominational representatives.

Teachers Will Take It Over

In each city where a state conference is held, a local mission committee representing congregations of the city will organize a Mission to Christian Teachers of that locality. On the three days of the state conference, the same national team of specialists will hold late afternoon and evening sessions for this local mission. Teachers, officers and pastors will ask, "How can we reach the unreached in our community?" and "How can we win to Christ those we reach and teach?" The national and state leaders will try to inspire, instruct and mobilize this nucleus of local workers into a model specimen unit of the movement which they hope will be copied throughout the state.

On the third evening, the local workers of each communion will hold a supper conference to discuss methods and materials. After this will come a closing mass meeting at which all local workers will share in a commitment service, pledging: "We will make our church shine with something stronger than a lighted bulletin board!"

*Mrs. Heron wrote this article for the Joint committee on "Missions to Christian Teachers."

Building Program in Bolenge

THE Congo Christian Institute is dedicated to training young Africans who, upon graduation, may return to their own people as preachers and teachers. Young people who have passed through the Institute are now leaders in every department of our Congo work. Our first concern is the training of Christian leaders.

The first session of the Congo Christian Institute opened in the fall of 1928 with 22 students, 9 of whom graduated as our first graduating class in 1931. This year we have a student body of 45 men, all of whom are married with one exception. In addition to our regular Institute work, we carry on a family program for these students and their families while they are here with us. Many of them have children. To make it possible for the parents to be in school, we carry on a nursery-kindergarten which cares for the small children while the parents are in school, and the larger children attend the primary school at Bolenge. We are trying to improve the quality of African family life along with the leadership training given them.

Our student body is limited because of the fact we have insufficient physical equipment to care for a larger number. We have on hand enough money from gifts to build four additional student cottages. These cottages, being duplex, will accommodate eight more families.

I have carpenters and masons working on a house for one of our native faculty members. Another has been completed this year and Thomas Mpengo is living in it. We need three more faculty houses like his. In less than a month I am breaking ground for a missionary dwelling and hope to construct another before my next furlough. Mrs. Russell and I are living in the Bible College building at present and it is badly needed for classes.

The student cottages will soon be under way. I have a crew of 14 men making bricks and they have the larger part of the brick for the missionary dwelling made. By the time this letter reaches you they will be beginning brick for the student cottages. Building takes a long time in the Congo, but we eventually get it done.

—H. GRAY RUSSELL.

Bolenge, Belgian Congo.
May 1944.

Tribute to P. D. Snipes

By C. M. YOCUM*

P. D. SNIPES, missionary to the Belgian Congo died at his home in Winter Haven, Florida on August eight. He leaves his wife, Mrs. Esther Wacknitz Snipes, a daughter Ida Jane, a son Paul David, and a host of friends throughout America and in Congo.

P. D. Snipes

Mr. Snipes became a missionary in intention and spirit while he was a boy on a farm in Mississippi. Reading such books as *Heroes of the Dark Continent*, turned his mind and heart definitely and unalterably toward Congo. His boyhood on a Mississippi farm called for long hours of work and produced little of this world's goods. But those of us who knew "P. D."—as he was familiarly called by his friends—knew that no conquerable obstacle could stand between him and his chosen work.

In the fall of 1913, at the age of twenty he entered the preparatory department of Transylvania College, working at odd jobs to pay expenses. But World War I interrupted his training for he entered the war service in 1916 and spent one year overseas. After the war he took up his training where he had left off. In Butler College, the College of Missions, and Yale University he completed his work for his Masters and B.D. degrees.

He and Mrs. Snipes and their baby daughter sailed for Congo in 1926. They served two terms at Bolenge and Wema. Returning home in 1935, it was discovered that a tumor in the brain had begun to grow and that it was almost certain he could never return to his beloved Congo. But he did not give up so easily. He carried on field work until such work became impossible, determined that he would be able to go back to his missionary service on the field. When field work was out of the question, he continued to use his pen very effectively. But he grew slowly worse until he was almost completely paralyzed. Throughout all his suffering he was uncomplaining, gracious and grateful for every loving service. At the age of fifty, he passed to his reward.

Mr. Snipes was a capable missionary, well trained in heart, head and hand for Congo service. He was absolutely reliable in every relationship, his friends, coworkers, and the Congolese agreeing that they could always depend upon him to carry more than his share of every burden. His departure leaves a void in the hearts of his devoted family and his friends everywhere.

Reflecting his spirit and purpose, the other members of his family plan definitely to return to Congo, Mrs. Snipes as soon as business details can be cared for, Ida Jane and Paul David following preparation for medical missionary service. So shall they carry on in the spirit of that which their husband and father considered his preaching orders.

"The spirit of the Lord is upon me:
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives and recovery of sight to the blind,
to set free the oppressed,
to proclaim the Lord's year of favour."—Luke 4:18.

*Executive Secretary, Division of Foreign Missions, United Christian Missionary Society.

"Reading Maketh a Full Man"

By JESSIE M. TROUT*

IF FRANCIS BACON was right when he stated the words which we have borrowed for our title, we may, perhaps, divide the world of men into three classes. There are the hungry men who do not know what it is to be full because they do not read. There are the sick and afflicted whose reading is so bad and so ill chosen they have chronic mental indigestion or dimmed and faulty vision. There are also the vigorous, clear-eyed souls whose mental health is superb because they know the satisfaction of a full, well-balanced diet of good reading. As persons suffering from physical hunger or indigestion are often warped and embittered or apathetic and dull, it is equally true that persons suffering from mental hunger or spiritual indigestion and blindness are likely to be warped and indifferent to the challenge of the age and the vast possibilities there are for a new Christian creative living.

Christian Literature Week, October 29—November 5 is a sort of Mental Health Week for Disciples. It comes at the close of the interchurch observance of October as Protestant Press month and affords an opportunity for us to study our menu of books and periodicals to find out whether our diet will build healthy, wholesome Christians.

What are the children and young people in our church families reading? There is no more important question facing parents and leaders of children. On their growth and development of today rests the fate of tomorrow. Study the "comics" your child reads. It is enough that they are not harmful or vicious, or should we apply a more discerning test, namely, are they helpful and character building? This test must apply to Sunday school literature, too. I have heard leaders and parents alike deplore the use of certain materials in church schools but dismiss the question with a few words, "Oh, well, it isn't bad." No, indeed, it isn't bad, but is it good? Will it leave children crippled in thought, or give them a queer slant on life because of malnutrition in these formative days? Or will it prepare them for intelligent participation and leadership in the onward going program of the church? Christian Literature Week is a good time to take an inventory.

The problem of good reading for youth is so acute that it would be easy to lose oneself in it, but adults need attention, too. After a careful checkup on our own personal reading, let us request our literature chairmen or WORLD CALL secretaries to check the reading health of the whole church. Books on the shelves of the library or a large number of subscriptions for church periodicals are not trustworthy evidence of vigorous readers. The books, magazines, and papers must be read, for after all it is not their possession that satisfies, it is their reading that makes one full.

A secretary of another communion commended our brotherhood when he said that no other church had such high educational standards for missionary candidates as do Disciples of Christ. Is it not desirable then, that the man in the pew, yes, and the women, too, and all the church family be informed and intelligent, so that they can safely and surely follow these pioneers whose work will lose in endurance and strength unless supported by strong and healthy Christians.

The menu is varied and delightful. Choose wisely that you may not starve in the midst of plenty or become impotent and blind because of ill health and fading sight. Read to become a full man of the strength and stature to remake the world.

*National World Call Secretary.

Great Is Thy Faithfulness

A Service for the Dedication of the Thanksgiving Offering

By DORIS CLORE DEMAREE*

Place a long, low table in the center of chancel platform or on the main floor at center front. Arrange upon this a lavish display of fruit, grain, vegetables and flowers. Place them in such a way that the front part of the table is left free for the offering plates. When the service begins have one plate already in place at center front of table for the departmental offerings.

On each side of this table place three chairs or a short bench. These will be for the convenience of the readers and those who will offer the prayers. The Voices of Praise, Thanksgiving, and Sacrifice will be seated on one side, and the Reader of the Scripture and the minister and superintendent or other persons who will have the prayers will be seated upon the other side of the table. The choir will occupy their usual places.

The congregation may sit by departments or classes if desired. Those who are to be responsible for bringing forward the class or department offerings should sit next to an aisle where it will be convenient for them to go forward with their offering at the proper time in the service.

All the hymns suggested are found in the hymnal, Christian Worship, but most of them may be found in other hymnals, too. If substitutions must be made, care should be taken that the words fit into the thought needed at that particular part of the service.

Processional: "Holy, Holy, Holy Is the Lord" (Choir will sing the first stanza as they enter and as the readers and those responsible for the prayers take their places. Congregation will rise and join in the singing of the other stanzas.)

Prayer: (By superintendent, or other selected person.)

O God, the Eternal One, as we come near unto thee in worship today, wilt thou also come near unto us. Grant unto us thankful hearts, peaceful spirits, and a reconsecration of our lives to thy service. Amen.

Hymn of Praise: "Praise to the Lord, Almighty" (By choir or congregation.)

Voice of Praise:

Praise to God who hath watched over us
from the beginning of time.
Lift up your voices in his honor and
praise!
Tune your hearts to his heart
That you may worship in spirit and in
truth.

Reader of Scripture: Psalm 105:1-5; Psalm 90:1-2.

Voice of Praise:

"In the beginning God"—
God was—
God is—
God will be—forever and forever.

Hymn: "Great Is Thy Faithfulness." (By choir or quartet to tune, "Wonderful Words of Life.")

Praise to our Father who loves all,
Answers our every need.
Lift up your voices, sing his praise,
Praise him in song and deed!
Praise him now with singing!
List to our voices ringing!

Chorus

Great is thy love! Great is thy love!
Great is thy love and faithfulness!
Great is thy love, and faithfulness!
Great is thy faithfulness!

Like a shepherd our God is near
Leading us every day;
When things go wrong we trust in him,
He cares for us alway.
Praise him now with singing!
List to our voices ringing!

Chorus

God is our refuge and our strength,
Giver of gifts to you;
From the beginning he has loved,
Always this shall be true.
Praise him now with singing!
List to our voices ringing!

Chorus

—DORIS CLORE DEMAREE.

Voice of Thanksgiving:

Great is the faithfulness of God!
From everlasting unto everlasting this is
true.
In good times and bad his care is over
us.
He is our refuge and strength.
He is giver of every good gift.
Great is the faithfulness of God!
Today we lift our voices in thanksgiving
to him.

Hymn: "Come, Ye Thankful People, Come" (By choir or congregation.)

Prayer of Thanksgiving: (By minister or other selected person.)

O God of all peoples, giver of every good gift, we pause today with thankful hearts for thy lovingkindness to us. For health and strength to do thy will we thank thee. For food and for shelter we thank thee. For the ability to choose that which we will do we thank thee. For thy plan that made such a world possible we thank thee.

With humble hearts we come before thy presence realizing that the things we have done that heretofore have seemed so wonderful and so very important are as nothing compared with thy power and goodness and greatness. In humbleness we thank thee that thou hast made a world in which each one of us can have a part in working with thee. Grant that not one of us shall fail in even a small measure to fulfill thy highest hopes for us. In the name of thy Son, Lord Jesus Christ, we pray. Amen.

Hymn: "We Plow the Fields and Scatter" (By choir or congregation.)

Voice of Thanksgiving:

Even while my ears were listening to
your prayers
And hymns of thanksgiving, I heard
voices—
Voices of despair, of drunkards,
Men of evil talk,
Voices of children—delinquent—
That never have sung a hymn
Or read a Bible verse
Because there were no churches, no
teachers,
And parents were unconcerned.
The voices came from your town and
mine.
My heart cried out as yours,
"What can I do?"

Voice of Sacrifice:

When hearts are filled with thanksgiving
There is hope that wrongs will be righted
And hearts be filled with Christian joy.
Thankful hearts will sacrifice
That their joy may be your joy.

Solo: "From Ocean Unto Ocean" (Sung to tune "Missionary Hymn.")

From ocean unto ocean
Our land shall own thee, Lord,
And, filled with true devotion,
Obey thy sovereign word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains,
To thee shall tribute yield.

Our Saviour King, defend us,
And guide where we should go;
Forth with thy message send us,
Thy love and light to show;
Till, fired with true devotion,
Enkindled by thy Word,
From ocean unto ocean
Our land shall own thee, Lord.

—ROBERT MURRAY.[1]

Reader of the Scripture: Acts 1:8b; Matthew 28:19-20a; Mark 12:41-44.

Voice of Sacrifice: Through participation in our brotherhood's Thanksgiving offering we can have a part in helping to meet these needs in our land. Some already have brought their gifts of sacrifice. The bearers of these gifts will bring them forward now.

Bearers of Offering Gifts go forward and place the class or departmental offerings in the plate upon the table at the front, then return to their seats quietly and unhurriedly while the choir hums the tune, "Missionary Hymn," to which the above solo was sung.

Voice of Sacrifice: There may be some who have had no opportunity to give. Others will wish to add to their gifts. The ushers will gather this offering now.

Ushers Gather Offering: (Choir will hum hymn tune as before.)

Hymn: "Doxology" (As ushers come forward and place the offering plates upon the table, the congregation will rise and sing with fervor and reverence.)

Prayer: (By superintendent or other selected person.)

Choral Response: "Threefold Amen."

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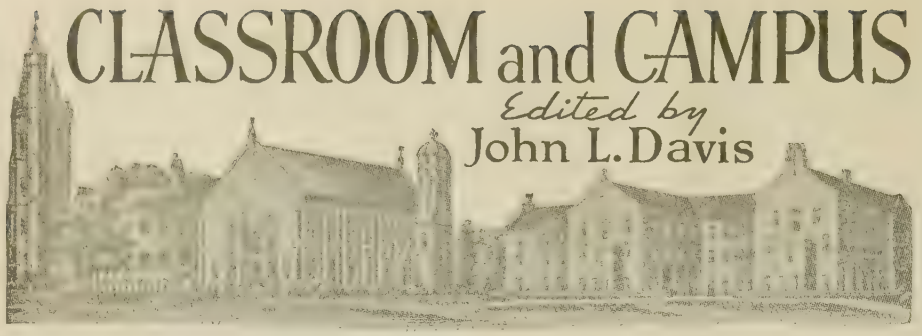
*Mrs. Demaree is from Franklin, Indiana.

[1]From the hymnal, *Christian Worship.* Used with permission of Christian Board of Publication.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Drake University
Des Moines, Iowa

THE directors of Younker Brothers, Inc., local department store, and the trustees of Younkers Charitable Trust, have voted a gift of $50,000 to Drake University, it has been announced by President Henry Harmon. The two gifts, totaling $100,000, may be used for whatever purpose the president and trustees of Drake decide will best serve the university, Henry Frankel, president of Younkers, stated in his letter outlining the gifts.

"These two generous gifts will greatly help Drake to realize its postwar expansion plans," President Harmon said. "They show the faith the directors of Younkers have in the future development of the university and its importance as a cultural and civic asset to Des Moines and central Iowa. All of us at Drake are deeply appreciative and indebted to Younkers."

The trustees of Drake expect to launch a $2,375,000 fund-raising campaign soon to carry out the university's postwar program.

This will provide a substantial addition to the endowment fund, an enlarged campus, a new science building, two new liberal arts classroom buildings, a pharmacy college building, a new Bible school building and a small prayer chapel, a new men's dormitory, a new women's dormitory, an additional wing on the present women's dormitory, and renovation of the older buildings now on the campus.

A substantial start has already been made in this campaign since Drake during the last year has received gifts and pledges totaling approximately one million dollars for its postwar expansion plan.

The larger gifts received in addition to the Younker gifts of $100,000 announced above are: (1) $200,000 from Gardner Cowles Foundation and The Register and Tribune Company, jointly to build a science hall in honor of Harvey Ingham. (2) $100,000 from Mrs. E. T. Meredith to build a classroom building for the journalism department. This building will be in memory of E. T. Meredith, secretary of agriculture in the Wilson administration and founder of the Meredith Publishing Co. (3) $150,000 as a bequest from the late Dr. Clarence Watts. (4) $112,500 realized from assets bequeathed by the late R. A. Crawford. (5) $50,000 bequest from Mr. and Mrs. Harry Hagen for scholarships. (6) $25,000 home at 1080 Twenty-Second St. as a gift from Mr. and Mrs. George Peak. (7) $300,000 pledged by Disciples of Christ churches to be used to build a $150,000 Bible College building and a small prayer chapel, and $150,000 for the endowment fund.

Architectural plans for several of the new buildings are being started immediately.

It is anticipated that Drake will be able to accommodate 4,000 students when this expansion plan has been completed.

Texas Christian University
Fort Worth, Texas

Undergraduate Bible courses at Texas Christian University have been reorganized and integrated under a new department called the Department of Religion, with Prof. Fred West as head of the department, Dean Jerome Moore announces.

Nineteen courses are offered by the department, with credit totaling 62 hours. All candidates for degrees from Texas Christian are required to take six semester hours of work in the department, and those students majoring in the department will take a minimum of 30 hours.

For students preparing for specific Christian service, such as church secretaries, assistants, recreation leaders, drama directors, missionaries, social service workers, combination minors have been worked out in the fields of secretarial science, church music, speech-drama, physical education, sociology, philosophy, psychology and economics.

Besides Professor West, the faculty of the department of religion will be made up of S. W. Hutton, C. A. Burch, and L. D. Anderson. Special related courses listed from other departments will be taught by A. L. Porterfield, T. F. Richardson, and B. A. Crouch.

Eureka College
Eureka, Illinois

The appointment of George H. Pratt to the faculty, in the field of religion and philosophy, was announced recently by President Burrus Dickinson.

Mr. Pratt has been minister of the Church of Christ of Clyde, Ohio, since 1939, while continuing his post-graduate study at Ohio State University and the Oberlin graduate school of theology. He was previously a member of the faculty of Christian Normal Institute, Grayson, Kentucky.

A graduate of Phillips University, Enid, Oklahoma, with the A.B. and A.M. degrees, Mr. Pratt was a minister of Christian churches in Arkansas from 1932 to 1934. He studied in the graduate school of Vanderbilt University in 1934-35, and continued in the Christian ministry in Kentucky and southern Illinois until he was called to the faculty of Christian Normal Institute in 1937.

Bethany College
Bethany, West Virginia

Bethany College and the community were saddened by the death of Argyle Campbell, grandson of Alexander Campbell, who died at his home in San Clemente, California, August 19.

Mr. Campbell was born December 21, 1874, in the Campbell Mansion just outside the town of Bethany. His father, William Pendleton Campbell, was the youngest of the fourteen children of Alexander Campbell, founder of Bethany College. Mr. Campbell graduated from Bethany in 1895, and has served as a trustee of the college for thirty years. He was awarded the honorary degree of Doctor of Humane Letters at commencement on June 18, 1944.

Funeral services were held in the Bethany Memorial Church, and interment took place in the Campbell family cemetery on the hillside above the old home where he was born. Mr. Campbell is survived by his wife, Mrs. Kathryn Hatch Campbell, two sisters, Misses Jeanette and Alice Campbell of Los Angeles, California, and a nephew and namesake, Argyle Campbell, Jr., of Evanston, Illinois.

The Gans Fund for scientific research, recently bequeathed to Bethany College, was established by Wickliffe Campbell Gans, graduate of Bethany College in 1870, and his brother, Emmet Gans, in memory of their father and mother, Daniel L. and Margaret Gordon Gans. Begun in 1930, the Fund was completed on the recent death of Wickliffe Gans by a bequest which brought the amount of the gift to $50,000. The income from the Fund is to be awarded as scholarships by Bethany College under such terms and conditions as the college may prescribe. The awards are available to students in the fields of the natural and physical sciences.

Dr. Bernal R. Weimer, Dean of the Faculty and Head of the Biology Department at Bethany College, has received word that his most recent book, *Elements of Biology*, published in April of this year, has gone into its second printing. This book was written to accommodate those courses which were accelerated under the present emergency and for schools offering half-year courses in biology.

This book was preceded by a general biology text written in 1938 by Dr. Weimer and Dr. P. D. Strausbaugh, chairman of the Department of Biology and professor of Botany at West Virginia University. They were also co-authors of *A Manual for the Biology Laboratory*, used in connection with the *General Biology*. The latter is being used in over ninety colleges and universities in the country.

Another book, *A New Manual for the Biology Laboratory*, has been published recently. Dr. Weimer was assisted in this

work by Dr. Earl L. Core, professor of Botany at West Virginia University.

In addition to these books, Dr. Weimer published a few years ago a volume of humorous biological poems by various authors. He has writen many articles and publications of research which have appeared in *School and Society, Journal of Experimental Zoology, Recreation,* and others.

Lynchburg College
Lynchburg, Virginia

The Forty-Second Session of Lynchburg College opened on September 11 with an enrollment of more than 200 students.

During recent years, increased emphasis has been given to ministerial education, and enrollment in this field promises to be the largest in history. T. E. Pletcher, minister of the Euclid Avenue Christian Church, will teach a course in the field of religion.

The college has raised in cash and paid $180,632.76 during the past two years on indebtedness. There remains $78,000 indebtedness, with several thousand dollars now on hand and in sight for further reduction. An effort is being made to wipe out the total indebtedness on or before December 31, 1944.

The buildings and equipment of the college are in the finest condition in its history for high quality work.

Phillips University
Enid, Oklahoma

President Briggs, Phillips University, has recently announced that the architect's drawings for the new Bible College building have been accepted. The building will be Gothic in style, with three stories including a chapel, graduate library and reading rooms, and classrooms to accommodate 400 students. The cost will be between $250,000 and $500,000.

Among several new faculty members at Phillips University this fall is Dr. Harold F. Humbert, for nearly five years pastor of Central Christian Church, Kansas City, Kansas, who will teach psychology and history. Dr. Humbert has his A.B. degree from Northwest Christian College and the University of Oregon, his M.A. in religious education from Boston University, and the Ph.D. from Edinburgh, Scotland. He also has spent several quarters of research in Oxford, England, and the Universities of California and Minnesota. He has traveled extensively in Europe, Asia and Africa and was a delegate to the Oxford Conference in 1937. Dr. Humbert has served a number of churches, and on various boards and committees in the brotherhood. He is well known in the field of writing, drama and pageantry.

A Visit to Ingende

THE Longa Chamber of Commerce (the pastor and the local elders) planned a two-day side trip while we were there. We loaded into a canoe, our beds and enough food for two days, and started to Ingende. We had nine of the older school boys as paddlers and would have made good time, but when we had gone about one third of the way, the pastor turned to me and asked, "Did you bring the communion trays and cups?" and I said, "No, I thought that you would bring them." So we knew that we would have to return for them. But, fortunately, a man came by in a very small canoe, so we borrowed it and four of the boys went back and got the cups.

Our big canoe, fully three feet wide, we tied up to a tree at the side of the river and waited. We were near a fishing hole and could watch the men pulling the fish out of the traps. But our delay cost us heavily. We were caught in a hard wind and rain storm. We were out in open river with no chance for shelter so we just "took it." When we finally arrived we were so cold that our teeth were chattering and the big fire that they built for us was more than welcome. I felt a bit embarrassed to be able to pull out a dry outfit of clothes from my tin trunk, when the natives who were just as wet, went behind the house, took off their clothes and wrung them out so that they would dry faster. A native, and especially a school boy, seldom has more than the one rather inadequate outfit that he wears when the white man is in his community. At other times this is carefully folded away and he wears the loin cloth of the forest. This is not from choice but from necessity.

Ingende is a beautiful post. There are a number of brick residences but many are unoccupied these days. So many of the Belgian state officials have gone into the army that they are as short handed as the Missions. The native helpers in the state offices are assuming more and more responsibilities. One of my former pupils is a secretary in the state office here. He said that he didn't mind any of the extra work that had fallen to him except the supervision of the prison. The whippings and other punishments that seemed necessary to carry on work in the prison worried him considerably. I felt sorry for him and I hope that the experience will not leave its permanent impress on his character, when and if ever this terrible war leaves us to carry on our work adequately and in peace.

There are a lot of our Christians who are living at this post at present. Some are clerks in the companies, some are police and some are soldiers who are stationed here, and many of the wives and children remain at the post after the husbands have gone. So on Sunday morning we had our church service under what you would call a thatched roofed shed (but we call it a church). There were logs for seats except for those who were fortunate enough to have their own chairs to bring with them. We had a good service.

At two o'clock when it seemed to me the sun was the hottest, we started back to Longa. However, as soon as we got out into the open river there was a breeze, and with the boys singing and paddling the time passed quickly.

—EDNA POOLE.

Butler University
Indianapolis, Indiana

Four new members were appointed to the Butler faculty this summer, and one staff member returned after leave of absence: Dr. Clarence W. Efroymson, Samuel M. Woolsey, Ronald W. Gilbert, Victor Peterson, and Miss Ada V. Smith.

Dr. Elijah Jordan, professor and head of the philosophy department at Butler thirty-one years, retired from active teaching this year. He is the author of several books.

Ricardo

I MET Ricardo six years ago when I first went to the little ranch town of Cosio to help with Holy Week services. I was to present a short play with the help of the children of the church. Most of the parts were easy but there was one long one, that of the boy Mark. As I waited for the children to gather in the church to begin the study of the drama, I wondered how I would be able to choose the most able boy for that part. But I need not have worried. Among all the other dark faces, one with especially bright eyes seemed to glow. That was Ricardo. It seemed to be taken for granted that he should have the biggest part. Out of five practices he missed three because he had to herd the sheep and cows. I was frankly concerned but everyone encouraged me. "Ricardo will know his part," they all said. And he did; his and all the others. He carried the play like a real trouper.

After he finished fourth grade in Cosio, Ricardo walked to the next village to study it again with a more sober teacher. Then it looked as if he had exhausted all the possibilities of educating himself and would have to settle down to ranch work of raising corn, beans and chile and a few animals. You can imagine his delight when money was found to continue his education in Aguascalientes. Of course it was not easy for a twelve-year-old to leave home and live among strangers in an entirely different environment, but he did it with a smile. And he always seemed to fit in.

Now Ricardo is fifteen and a very diligent student in first year high school. The fund for his education never seems to be more than enough for a few months but it is never exhausted! We have faith that it will carry him through, and not only him but the small group of extra-intelligent ranch boys that he represents.

Ricardo wants to be an engineer. We hope that before long he will be called to the ministry but that is between him and God. At present we are satisfied that one more deserving young man is having a chance.

—ELLA HUFF KEPPLE.

Aguascalientes, Mexico.

J. EDWARD MOSELEY, formerly associate editor of *The Christian-Evangelist,* has become the executive secretary of the East Bay branch of The National Conference of Christians and Jews, Inc., with offices located in Oakland, California. Dr. Sterling Brown is now in charge of the Chicago office of the N. C. C. J.

It is with regret that we learn of the death of a chaplain in the armed forces. Chaplain James R. Shaw, son of the late Shirley R. Shaw of San Diego, California, has been reported killed in the Pacific area of war.

Report should have been made earlier of the passing of L. H. Crawford, a former president of the National Convention of Disciples of Christ in America. Mr. Crawford died July 1, at Dallas, Texas, following an extended illness. He has served a number of churches as minister, and was pastor of the Romine Street Church, Dallas, at the time of his death.

Mrs. Joy T. Sala, hostess at Disciples Headquarters, Chautauqua, New York, reports that the 1944 season was one of the best for Disciples Headquarters. Ten of the ninety-nine house guests were home, foreign and benevolent workers. Miss Etta Nunn, retired missionary to Mexico, acted as assistant hostess. Miss Dale Ellis, representing the United Society, was present for Missions Week. The annual meeting was held August 19 with nearly one hundred persons present. G. M. Kirby, Buffalo, has been a member of the board for forty years and is the president.

George Earle Owen, missionary of the United Society and stationed in Buenos Aires, Argentina, recently received the degree of doctor of education from Union Theological Seminary in cooperation with Columbia University. The degree was conferred in absentia.

Dr. and Mrs. Louis F. Jaggard, missionaries in Belgian Congo, arrived in Philadelphia on August 31 and proceeded to Everett, Ohio, where their youngest daughter lives. They will probably make their home in Iowa. Dr. Donald Baker and family, and Drs. Howard and Marjorie Horner and family are en route home for furlough, both families having served longer than normal terms of service.

Mr. and Mrs. Herbert Smith and daughter are en route home from Congo for retirement.

Mr. and Mrs. Byerlee and son, and Miss Goldie Ruth Wells will return to Congo as soon as sailing arrangements can be made.

Plans are under way for Mr. and Mrs. T. N. Hill and daughter Helen, and Mrs. Miriam Terry to return to India soon. If transportation can be arranged, Miss Hazel Hughes and Mr. and Mrs. Keith Hall, new missionaries, will go to India. Miss Elinor Potee, daughter of Mr. and Mrs. Kenneth Potee of India, is en route home to enter school at Oberlin.

Miss Betty McCaw, newly appointed missionary to Paraguay, left Mexico by plane on August 27. She will live in the Girls' Dormitory at Asunción.

Mrs. Mae Yoho Ward, executive secretary of Latin American Missions of the United Society, left in September for a secretarial visit to Argentina and Paraguay. The purpose of the visit is to learn of the progress which has been made in the Missions in the past decade, and to counsel with missionaries and nationals about the future of the work.

At the International Convention in Columbus, fraternal delegates will be present from two Latin American countries. Florentino Santana, pastor of the Ciales Church, has been named as a delegate of the Puerto Rican churches. Miss Jorgelina Lozada-White, pastor of the Villa Mitre Church, Buenos Aires, is coming to the States for further schooling at Scarritt College, and will be at the Columbus convention. She was one of the Argentine delegates to the Madras Conference.

The church at Hazel Green, Kentucky, is to have for its pastor Wayne E. Testerman. He will teach Bible and one course in social science in the Academy each semester, and will do rural extension work in the Hazel Green region. Mr. and Mrs. Testerman come from Hoisington, Kansas. Mr. and Mrs. R. Q. Adams, who have been serving the Hazel Green church, are enrolled at Cornell University in preparation for their work on a foreign mission field.

Dr. and Mrs. Lewis Smythe, and Louise Hagman, are en route home from West China. It is hoped that they will arrive in time to attend the Columbus Convention.

The latest word received from O. J. Goulter, still interned in a civilian camp in Shanghai, came to Mrs. Goulter in a Red Cross message dated October 14, 1943, and received August 14, 1944. It read: "Situation same. Health good, keep busy. Transplanted lettuce yesterday. Apple seeds planted February. Trees growing nicely. Anticipate good crop, five years. You here, make pies. Merry Christmas." Mrs. Goulter comments, "This is Oswald's way of saying that after five years he can still take it."

Miss Martha Gibson, who has been acting as girls' matron at the Indian Christian Mission at White Swan, is taking a leave of absence to care for her mother whose health is rapidly declining. Miss Verla Elliott will fill the position this year.

In the Coke Region mission field, Spencer M. Adamson of Benton, Pennsylvania, has assumed the pastorate of the Republic Church, succeeding Thomas Pletcher. J. Robert Smudski became pastor of the churches at Mather and Dry Tavern. This gives an entirely new staff in the Coke Region.

Mrs. George Disher, who has served under the Committee on War Services the past two years in military and industrial areas, has been called to become the state secretary of missionary organizations-education in Virginia. She succeeds Mrs. C. T. Harness, who has joined the national staff of the United Society.

Sidney K. Bliss has resigned as director of religious education in Pennsylvania, effective October 1. He has accepted a call to the Benton, Stillwater, Derrs churches in Eastern Pennsylvania. His successor will be announced soon.

Miss Gertrude Shoemaker, missionary in Belgian Congo, arrived in New York on September 7 and was in Indianapolis for the September meeting of the board of trustees of the United Society. She had not been home on furlough for seven years.

Dr. and Mrs. R. F. Brady, who spent ten years in China as missionaries, recently moved to Visalia, California, where Dr. Brady will continue his medical practice. He has been active on the medical staff of the Jenkins Hospital, Consolidated Coal Company, Jenkins, Kentucky, since returning from China following the outbreak of the war.

At the recent National Convention of Disciples of Christ in America, held in Lexington, Kentucky, S. S. Myers of Kansas City, Mo., was elected president for the coming year.

Women and World Highways

The Christian Woman and the Ballot Box

By MARY A. FULLER*

ARE you one of those fine Christian women who teaches a Sunday school class, who carries her part in the missionary or the calendar aid society, who can always be counted on for some extra chore at church night suppers, and who is always present at Sunday morning worship? At the same time when primary election and general election times roll around, do you say: "I know almost nothing about politics, so I won't vote. My opinion and my vote wouldn't count for much anyway"?

If that is what you think or feel, then you are denying one of the fundamental tenets of the Christian religion—that is, the worth and the responsibility of the individual. The idea of the equal worth of every individual is a contribution of Christianity to our democratic form of government and ties up with the idea that sovereignty rests in the people—all the people. Our government was not really democratic when women did not have the right to vote. It is not really democratic when any group of citizens is denied the right to vote or when it is made difficult for them to exercise that right.

But that is not all that Christianity contributes to a democratic form of government. Christianity helps to build the kind of person who will cast his vote for the greatest good of the greatest number. If in the heat of political debate we forget this, we are forgetting the greatest contribution which Christianity can make.

How each of us exercises the right of franchise is our own affair—a matter for each individual conscience. We know that in the coming election there will be good Christian people who vote in each political party, after careful consideration. The outcome will be determined by the majority of those who vote. The answer which the majority gives can be wise and constructive if voters fulfill their citizenship obligations in the highest possible manner. The steps to doing this are long and arduous. No Christian woman can approach the ballot box and cast a wise vote without preparation any more than she can approach a musical instrument and play it skillfully without preparation.

The first thing to do is to rid yourself of the feeling, "I am too good for politics." Political parties are recognized by law—many of their activities are governed by law. In the state in which I live, we elect our precinct committeemen at the primary election. The next thing is to decide where and how to perform your civic duties. Many women are independent voters. They are important because they are a thoughtful lot giving attention to the issues. It is also true that many women work in their political parties, as precinct committeewomen and in other capacities. Christian women should be encouraged to do this. The parties need their influence. If men and women of good character will not work in their parties, then others of less good character will of necessity be doing the work.

Whether you are an independent voter or a party worker, your consideration of the issues and of the men and women whom you want to elect should begin far before the election, far before the primary even. If when you go to the polls November 7, you are given a ballot so long that you feel frustrated because you couldn't possibly know something about all the candidates you are supposed to choose from, that should be a challenge to you to find some civic organization that is specializing in good government. Perhaps they are studying means of shortening the ballot. Surely they are talking about the issues. Discussing the issues with friends and neighbors helps to clarify your own views.

Of paramount importance in this election is preparing yourself to vote for the best man or woman among the candidates for Congress. When the long-time view for the good of the country is taken into consideration, the most important question for the next Congress to decide is that of the right foreign policy. This is true because assurance of real security and lasting peace is necessary for working out all of the pressing internal problems which must be faced in making the change over from war to peace economy—for example, the responsibility of private enterprise and of government for insuring employment and a host of other related problems. Mr. Cordell Hull has said that the decisions being made in foreign policy are of the most far-reaching importance and he welcomes discussion and constructive suggestions. John Foster Dulles, adviser to Mr. Dewey on international issues, has said, "This campaign, a recurrence once in four years, is one of the great educational opportunities that come to the American people." These two men are notable examples of the highest type of service a citizen can give his country.

Will the next Congress be one of noble stature equal to *its* task? It is up to us. We must find the answers to certain questions. What does the candidate for Congress think about the chance to keep the peace after the war? Does he believe in some kind of union of nations? Does he think we must rely on our own strength? Upon the decisions of the next Congress depends the peace of the world. Will that Congress contain men who recognize that what happens in the rest of the world is of importance to the United States or men who think we can go it alone? Will it contain men who understand that all of our domestic problems such as employment, reconversion, social security, are related to the same problems in other countries? The responsibility for getting a good Congress is ours.

Christian women, regardless of party, choose the right man or woman!

What of the Sixty Per Cent?

They tell us that 60 per cent of the votes that may be cast in the coming election are in the hands of women. Perhaps never before have American women had so great an opportunity to lift the level of government and to influence national policies for good. How will their votes be used?

Among the organizations seeking to aid women to vote intelligently is the League of Women Voters which in some 500 cities and towns of the United States is making available information for voters. Candidates are being questioned as to their stand on matters of foreign and domestic policy, and their replies together with their qualifications and their voting records are being compiled for the guidance of interested persons. This information will be entirely factual and not in any sense partisan. (Those securing it will still have to make up their own minds!)

If there is a League in your town, this information will be yours for the asking. If there is no League, some other organization may be rendering the same service. Inquire about it.

*Mrs. John L. H. Fuller is president of the Indianapolis League of Women Voters and a member of Central Christian Church, Indianapolis, Indiana.

Peace Strategy of the Churches

A commission of 25 prominent churchmen headed by Dr. Walter Marshall Horton, professor of theology, Oberlin College, has been created to study the basic problem of the peace strategy of the churches and report its findings to the "peace conference" of Protestant church leaders at Cleveland, Jan. 16-19.

Announcement of the personnel of "The Commission on the Peace Strategy of the Churches" and the subject of its study was made early in September by the Federal Council of Churches' Commission on a Just and Durable Peace, under whose auspices between 350 and 400 Protestant church leaders will attend the Cleveland conference.

For Adult Missionary Groups

Theme: Indian Americans

Now we seal our brotherhood,
We are brothers all.
Races many we, yet brothers all.
Of one Father,
We are brothers all,
One to love and serve our Father,
God, our Father.

—*Omaha Indian Prayer.*

Training for Christian Leadership

IN 1940, the Home Missions Council, comprising twenty-five Protestant bodies, became a sponsor of the Cook Christian Training School at Phoenix, Arizona. The Disciples of Christ as a member of the Council should be acquainted with the school thus sponsored. The school is named for Charles Cook, the first missionary-teacher to take either the gospel or education to the Indians of the Southwest.

For thirty-two years Cook Christian Training School was sponsored by the Presbyterian Church. Now participating religious organizations are pooling their resources, experienced personnel, and prayerful cooperation to make it one of the most unique institutions in America. It is located at the heart of one of America's greatest Indian population areas so that it is easy to make the training program life-centered. It is within three miles of the center of Phoenix so both reservation and urban contacts with Indians are available. It is the only school in the United States dedicated exclusively to the training of young adult Indians for religious leadership among their own people.

Courses at Cook Christian Training School are designed to give definite experience-centered Christian training to two groups: first, high school graduates who seek to fit themselves for full-time missionary service, including native ministry among their own people; and second, those of somewhat retarded religious and educational training who seek to prepare themselves by Bible study and practical training for lay service in their churches. It is interesting to find in Cook a father and son, side by side, preparing for the ministry. So far, the Disciples of Christ have sent no students to Cook.

Christians Are Different

The supplement to the Baptist *Guide* to this year's study of the Indian American includes two testimonies that will strike responsive chords in every Christian heart. One came from a Western Oklahoma Indian Baptist Association at Swappingback, one from a Chocktaw pastor at a Northern Baptist Convention:

"When I lived in sin my children were not fed. They did not have good clothes; my wife and I quarreled on Sunday mornings. When I turned to the Lord, my wife and I no longer quarreled; my children have been properly fed and clothed and we are happy.

"Before I became a Christian I spent my money for wrong things and when I came home I could not buy them food for I could not go to the grocer because I had not paid him.

"I am not very much of a speaker but I try to live in the way of Jesus."

And the second: "My aim is to preach the gospel of Christ and to make Christian disciples of my people. I hope that this gospel will be felt in every phase of life of every life that hears; that it will be seen in renewed lives, renewed hopes, happier homes, better farms, better social conditions, and in all things that go to make well-rounded Christian living. . . .

"The trees have dropped their leaves only nine times since I became a Christian, but my humble prayer is that, when my head is white with many snows, I can say like Paul of old, 'I have finished my course, I have kept the faith.' "

Worth a Trip to the Library

It is worth a trip to the public library or to the home of some Congregational minister or other active member of the Congregational Church to see the cover of the Pilgrim *Highroad* for September, 1944. It shows a group of Chippewa Indians from Belcourt, North Dakota, who have completed their course at a Naval Training Station and are now on active duty with the United States fleet. The picture shows this upstanding group of young men looking out of the door of a naval vessel.

Almost that entire number of *Highroad* is devoted to American Indians. The Congregational Church can well take pride in its long history of work with the Indians, dating back to the days of John Eliot in 1646. The first Indian Congregational Church was at Natick in 1660. Now Congregational work is largely among the Sioux of the Dakotas. They have thirty Indian churches, twenty-four of them in South Dakota. That September number of *Highroad* calls attention to the fact that Sherman Institute at Riverside, California, is the only government school having an interdenominational chapel.

Working Together

How slow Christians have been in learning to work together! There should be better days ahead for the Indian American and other minority groups because of Christian cooperative effort through the Home Missions Council. International cooperation has greatly strengthened Christian work in foreign lands. It is difficult to realize that organized Christian cooperation on a world-wide scale is so new. The International Missionary Council came into being after the end of the first world war. The 1943 report of the I. M. C. says that postwar planning for the rehabilitation of the world mission emerges as its primary task. The whole Christian world will be cognizant of what Christian America does for the Indian.

Congress Is Stirred Up

The United States Congress is stirred up about the question of Indian Wardship which has been a point of central interest in the whole current study program on the Indian. Groups will be glad to know of a revised pamphlet on Wardship published by the Home Missions Council of North America, 297 Fourth Avenue, New York 10, New York. Send 15 cents to the above address if you wish the pamphlet. Wardship is full of complex problems for Indians as individuals, for the states in which they live, and for the Federal Government.

We need to get stirred up. It behooves us to do all we can to guarantee the fuller participation of the Indian in the democratic process. That necessitates education directly for that end.

There is an interesting story of Alexander Ross. So far as is known he was the first white man to find the trail into the "Eyakema Valley," as he called it. That was in 1814. He and his company who had ventured in to buy horses met with anything but friendliness. Things had reached a bitter impasse, and a chief, E-yak-tana, snatched a knife from one of his braves and moved as if to use it. Ross was on the point of drawing his pistol when he had a better thought. He drew out his own knife and handed it to the chief, saying: "Here, my friend, is a chief's knife. I give it to you. That is not a *chief's* knife; give it back to the man. This is a chief's knife. . . . I give it to *you.*" That lightning gesture was successful. Alexander Ross and his party were saved and traveled back to Fort Okanogan with eighty-five horses.

Was it the gift or was it the respect paid that saved the situation? Perhaps both. It will take both gifts and a fine state of mutual respect to bring about a happy fellowship of all the peoples of this country. We of the Disciples of Christ need to have a more active concern about our own work at White Swan.

Please Note

The worship service, "Beside Still Waters We Grow Spiritually," is well adapted to this month's study. The color film, *A New Song on the Mesa,* is now available through the Department of Financial Resources; also a black and white sound film, "To Cil," which means, "Water! Grass!"

For Better Programs

THOSE who will be leaders of programs on the Indian American this month will find helpful material in an article written by Miss Genevieve Brown entitled, "Indians Are Americans, Too," which appeared in last month's issue of WORLD CALL. Almost daily, articles are appearing in newspapers and magazines concerning the part Indian Americans are playing in the winning of the war. Clippings taken from newspapers or magazines should give interesting background to your study.

One cannot repeat too frequently the advice to use the suggestions of John Banks in his discussion and program guide for seniors on the Indian American. All of your group would profit by the pictures and comments in Earle Dexter's *This Is the Indian.* Be sure to look it over carefully before meeting time and have certain pictures marked for the group to study. Not only will you have a more interesting program but the group will learn more in the long run.

If, in addition to the program guide and Dexter's pictorial book you have the wall map, "Indians of the U.S.A.," your materials will be nearly all at hand. Young people who have led groups often recognize that having the essential materials available means everything in the presentation of a program.

Suggestions for Intermediates

(Junior High)

For specific suggestions for Intermediate groups studying the Indian American we refer the reader to Mary Garland Taylor's book, *Trails of Friendship With Indian Americans.* In October we are ready to study Part Two, "Moving from Trails to Highways," Sessions 1 and 2: "Where Indian Americans Go to School" and "When Indian Americans Grow Up." You will note that it will be necessary to combine Sessions 1 and 2 in order to cover the book in our six months' study.

The wall map, "Indians of the U.S.A.," gives the location and names of the schools mentioned in these sessions. Your group will be interested in knowing where they are to be found. In one of the October issues of *Highway,* the weekly paper for intermediates, you will find a reproduction of the wall map and a list of questions and answers on the Indian Americans. In your October meeting you may want to use this quiz or refer your group to it.

Suggestions for Seniors and Young People

The article in *Highway* referred to above will be helpful in planning a program for October on Indian Americans. The quiz and its reference to the wall map, "Indians of the U.S.A.," will be both interesting and profitable for the group. This will be the fourth session in our study of the Indian American. Additional information and paragraphs on the Indian American are given below. By now we should be acquainted with something of the complicated problems of Indian American young people. If you are just beginning your study of the Indian American, a rich experience is in store for you.

Clippings from Our Indian American Scrapbook

From Home Mission Council of North America—

"*What is an Indian?* Congress has up to this point failed to give a definition and the word is used for many whose portion of Indian blood is very small, and even for a considerable number having no such blood whatever."

"*What is Wardship?* The conception of wardship is both vague and all-inclusive. It may be summed up as the relation of the Indian to the Federal Government in matters in which the average citizen deals with the state or local government or acts on his own initiative."

From Pilgrim *Highroad*—

"Young Indian Americans are counting heavily on their Christian friends for help in securing a larger measure of equality. They expect:

"1. Continued, and even increased ministry through Christian community centers where Indians can enjoy the same privileges of worship and recreation that their white friends have.

"2. A sympathetic interest on the part of all Christian people in the problem of wardship.

"3. Equality of opportunity in getting and keeping jobs.

"4. Adequate housing at a fair rent.

"5. The practice as well as the preaching of the gospel by white friends."

From the Division of Home Missions—

"One important feature of our work among the Yakima Indians is the Christian teaching which can be given to boys and girls in a Christian home, both direct and indirect. There is Bible study three times a week and C.Y.F. on Sunday nights. Many are baptized during their one or more years at the mission home, and there can be no doubt that their influence reaches other members of their families."

From the *Haskell-Leader* (publication of the Haskell Institute, a government training school for Indians)—

"Lenore Scott, graduate of 1941, is employed by the Chemical Warfare Division in California, after having worked in the Indian Service of the Southwest.

"Madeline Wabaunsee, a Potawatomi, is now teaching. She is a graduate of the Fine Arts School at Kansas University.

"Oscar Greenlee, graduate of 1938, is a captain in the Army and is serving overseas. Franklin Quinton, graduate of 1933, is also a captain in command of Troop C, 8th Cavalry, somewhere in New Guinea."

From a church bulletin—

"Judge Not!" "Before you condemn minority pleadings, just think how you would feel if you weren't wanted—not *after* having had a chance to prove your worth, but *before* and *regardless!*"

—LESTER MCALLISTER.

Speaking of Dates

Have you remembered yours?

October—

Promotion of Christian World Friendship Fund.

Begin current study on "Indian Americans" (if this was not done in July).

Secure information about Youth Meets in your district and state and plan to attend.

29—Nov. 5, Christian Literature Week.

Missionary Worship Service

Theme: "Beside the Still Waters"

NOVEMBER

"We Grow Spiritually"

Call to Worship:

Lord, Thy door is open. As I enter slowly,
Let me feel Thee near me, tender loving, holy.
Let me worship rightly in this place today;
Lord, Thy door is open. Lead me in, I pray.

Amen.

Hymn: "Dear Lord and Father of Mankind" No. 411 in *Christian Worship.*

Scripture: Isaiah 30:15 and Col. 1:11-13 (Use Moffatt's translation if possible.)

Growing spiritually requires some periods "beside the still waters." "Your strength is in quiet faith," the prophet tells us. Quiet times may be more difficult than usual in these war days but they are more important than ever. No Christian can afford to do without a "morning watch" or a similar period each day. "May His glorious might nerve you with power to endure," Paul prays. But God can do little with a people hurrying hither and thither on their own affairs and trusting their own strength. God does call us over the noises of our age but we do not always hear—nor heed when we do hear. After serious meditation a young woman wrote this parallel soliloquy to the famous hymn:

"Jesus calls us o'er the tumult
Of our life's wild, restless sea":—

But we love that restless wildness,
Love it more than we love Thee.

"Jesus calls us, by Thy mercies
Savior may we hear Thy call,"—

But we ask Thee not to call us
Till our worldly pleasures pall.

"Jesus calls us from the worship
Of the vain world's golden store":—

But we linger with our idols
And they bind us more and more.

"In our joys, and in our sorrows,
Days of toil, and hours of ease":—

Will *you,* keep on calling, Jesus?
Will *we* always cling to these?[1]

—Elizabeth Howard.

Hymn: "Jesus Calls Us O'er the Tumult." No. 281 in *Christian Worship.* (Can we truly sing it without the reservations?)

Spiritual growth must have its roots "beside the still waters," but it must bear fruit in Christian service to others. Service without worship is secular but worship without service is asceticism. Spiritual growth cannot be complete without recognition of problems all about us and a definite program of meeting those needs. We must love our neighbors as much as ourselves. There is a modern parable which runs:

There was a Christian of America who stood and said fervently, "Thee, Lord, I love with all my heart and soul and mind and strength."

But He answered, "That is not enough. You are also to love your neighbor as yourself."

"Who is my neighbor, Lord?" he said.

And the Lord replied: "There are little children wearing out their lives in factories in every state in your nation. 'They are not my children,' you said, and passed by on the other side.

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation, and lashed her with their tongues, who froze her with their scorn, and left her half dead in her soul. And all the respectable women went by on the other side.

"There was a foreign woman who came to live in your town, homesick, baffled by strange customs in a strange land. And you, who were so busy with many things, looked at her, and went by on the other side.

"There was an intelligent girl trying to get an education in order that she might live more abundantly and you laughed at her efforts because her skin was different in color from yours.

"There was an industrial girl striking for a living wage for her family and friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you.

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the kingdom—but it is not your church!

"There are backward races of people groping for life and freedom; confused nations, great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!

"And you are to love your neighbor as much as yourself."

A moment of silent prayer should be followed by this poetic prayer:

Teach us, O Lord, true brotherhood
In daily thought and deed,
That we may tread with humble heart
The path where Thou dost lead.

Amen.

[1]Used by permission of author.

Echoes From Everywhere

Puerto Rican Delegate to Columbus

In a regular meeting of the Puerto Rico Mission, Disciples of Christ, held at McLean Conference Grounds, July 13, 1944, Florentino Santana, pastor of our Ciales Church and one of our very finest pastors, was named as the delegate of our Puerto Rican churches to the International Convention, at Columbus, Ohio, October 17-22, 1944.

Our churches are very much interested in this opportunity for representation in our International Convention, and a committee was named to present the matter to the churches and to raise a fund of at least four hundred dollars.

—C. Manly Morton.

Bayamon, P. R.

New Station at Pabellon

We are still planning definitely on moving to Pabellon and are collecting games for the play room, books for the library and equipment for sports for use there, but like everything else in mission work it is slow. There is one house for rent in the village, a bright pink one, but the yard and well that go with it belong to the Catholic Church so we hesitate to move in lest we bring trouble upon the owner. So far we have not been granted permission to buy land though we are hopeful that it will come up from Mexico City soon. The local authorities are in favor of allowing us to buy the lots we want. A half-lot for a church has already been bought in the name of one of the church members. Regular services in homes are fairly well attended. Recently we helped with a party which over forty people of all ages attended. Of course it is easier to get folk to come to learn that marvelous new game called softball, to eat ice cream in a town where no ice is sold, and to sing jolly rounds, than it is to get them to come to church; but we do have a good-sized group to start with.

—Ella Huff Kepple.

Aguascalientes, Mexico.

Growth of the Congo Mission

The Church of Christ in Congo is making a steady advance. The present membership is 54,714, or about 11 per cent of the population in our area. Thirty years ago the total membership was 750. In 1933 it was 43,038.

During the year 1943, there were 2165 baptisms, the largest number having been at Mondombe (1257). There was a total of 139 Christian marriages performed. In 889 different localities, work has been carried on by 965 native teachers and preachers. In 1933 there were 865 native evangelists working in 792 different places. This means that during these last ten years work has been established in at least 100 new places with 100 newly trained evangelists to care for it.

The enrollment in all of our schools is greater. In all of our fields, children are more interested in coming to school than ever before. The schoolrooms are full and classes are working out under the trees. The women are seeking baptism in large numbers. More villages are asking for teachers. A greater harvest than we have witnessed before awaits only the reapers.

—Mrs. Fred Rowe.

When I Returned to India

The effects of war and famine in this area are very evident. A great pile of material is here on the compound to be used for shelters, etc., in case of air raids. Military trucks are seen everywhere. Labor is scarce and much more expensive—also the price of food and clothing is much higher. The hospital is very low in supplies and they are so precious that even when available to us it is hard to keep them from being stolen by people who cannot buy them. Very few of our hospital beds have sheets these days. Paper is also expensive and scarce, which, of course, makes teaching more difficult. But the work goes on in the same cheerful, cooperative spirit which makes working in a mission hospital such a joy. It is the evident starvation that shocks me most—in spite of all I have been reading about shortage. Christian families that I remember as being always well fed now look quite undernourished and have that pinched expression which comes with emaciation. Wages are higher but money buys so much less.

—RUTH MITCHELL.

Bilaspur, C. P., India.

Babies and School Days

Our mission station here is always full of interesting happenings. There was the excitement of roofing the hospital between the winter cold and summer rains. It looked several times as if the mothers and babies would have to swim out but they never got wet—except for that astounding daily bath so novel to sick folk here! The nursery with its row of wee black-haired babies in pink and white covered baskets is the sweetest thing in town. So far we haven't lost a mother. Even the wounded bull-fighter who came to the maternity hospital to be taken care of got well!

The night school in our Social Center is preparing for final examinations. Besides oral and written exams there is always a program. That is part of the education as well as a delight to the day-laborers, maids, and over-grown school boys who attend the school. They may forget the facts they learn in history and how to work some of the problems in arithmetic, but they will always remember the thrill of looking down on rows and rows of faces from the stage where they sang, acted or recited.

—ELLA HUFF KEPPLE.

Aguascalientes, Mexico.

Hidden Answers

1. What unusual and effective organization does the High Street Church have?
2. What is the latest news from churches in Occupied China?
3. Name the needs for effective rural churches.
4. Who is the new General Representative with the Pension Fund?
5. Who is Tom, referred to by W. E. W.?
6. What disaster did the Jamaican churches suffer?
7. What loyalties must a Christian have if he dedicates himself to the whole church and its work?
8. What is the National Mission to Christian Teachers?
9. What relationship is there between adults, the local church and world mindedness?

Dr. Sukhnandan

Since we have changed to Pendra Road, we greatly miss the fellowship of the other missionaries in the Mungeli station and area, and we truly miss the fellowship of Dr. and Mrs. Sukhnandan. They are such grand people and it was a joy to know and work with them. There was never a grander couple than they, and they have such a nice family. They both bear honor to the name of Christ and exemplify Him in all that they do. Dayal, whom many met in America, is a most gracious and loving Christian personality. To labor with him in the work of the Master is a matter of supreme joy. We grew to love them both so much that we just wanted to bring them right along with us to this area.

—L. FRANKLIN WHITE.

Leper Colony Visited

One of the high lights of our holiday in South Africa was our visit to the leper colony where lepers are gathered together from Natal, Transvaal, Transkei and Orange Free State. There are over 1,000 of them—native, colored (Asiatic and Mulatto) and around 100 whites. It is a beautiful place and they have wonderful care, but even at the best it is sad beyond words. To see the sightless eyes, the mutilated bodies, the lumpy faces and those gruesome, fingerless hands reaching up to take the three bits of candy or the comic strip our hostess had brought for them was enough to break your heart. How they love the hostess and appreciate her visits! She has a church there and visits them two or three times a week. The hardest to see was the dozens of children with leprosy, but of course they stand some chance of health if treated early. It is said that many of them go out as arrested cases after a year.

The nurses showed us two young girls who are ready to leave. Each patient must have ten or twelve negative microscopic examinations before he is permitted to leave. The treatment is much the same as we use for our twenty lepers at Mondombe. Babies are taken away from leper parents at birth and cared for a year or two in a nursery where the parents can see them but not infect them. There were 17 in the nursery with one white nurse and three native helpers. We met a white mother coming from having a look through the screen at her little baby. Afterwards, these babies go out to relatives or to a home.

My! what a lot of work is being done and what a lot is left undone! There are many of my Congo duties I ought to be able to do better after having seen these folks at work in South Africa. We have found them a friendly, obliging people with a lot of Christian love in their hearts and works.

—BUENA R. STOBER.

Belgian Congo, Africa.

In Memoriam

Mrs. Ida Couch, August 10, 1944, Sheridan, Indiana. Charter member of missionary society, and a Christian church member for more than fifty years. Age 79.

Mrs. Mary Carlass, July 19, 1944, Cadiz, Kentucky. Active in church affairs. She spent her entire life helping to advance Christ's Kingdom. For many years, an outstanding member of the Christian Church, Poplar Bluff, Missouri.

Mrs. Mary E. Chaney, April 26, 1944, Bloomfield, Indiana. Devoted member of Christian Church and missionary society. Age 82.

Church at the Side of the Road

Early one Sunday morning Miss Ward and I gathered together a few things necessary for a day's trip on the river and into the forest. One of the Lotumbe schoolteachers went with us. A few paddlers were called for we were going in a dug-out canoe. We took our bicycles. We were going on an evangelistic trip for a day and planned to hold services in every village that we passed.

We paddled downriver for about an hour and came to a little village where we stopped and held a service. From there we started overland through the forest by bicycle and held the second service in a near-by village. After bicycling for another hour or more we came to the next village where we held another service.

The midday sun overtook us on a forest path. We had our lunch along the way but not at a corner store or refreshment stand. One must anticipate everything before going on such a trip so we had brought a bit to eat with us.

After the last meeting was finished, we returned to the river, met our canoe and paddlers, and came home by starlight. How much the people enjoyed hearing the Good News! It was inspirational to meet these forest and river peoples who yearned to hear the message of Jesus and who needed to know, oh, so much, of the saving light of his truth.

—GOLDIE ALUMBAUGH.

Draught in Puerto Rico

Our churches in Puerto Rico have done wonderfully well and have made notable progress in the assuming of a greater share of the financial responsibility for the work. God has marvelously blessed them and the work. But the cost of living has increased more rapidly than their ability to support the work. Puerto Rico has just passed through the greatest draught in its history—seven months with practically no rain.—C. MANLY MORTON.

Transforming the Desert

SEVERAL years ago our missionaries, Mr. and Mrs. Huegel, were moved to Mexico City to work in the Union Seminary. We missed them so much in our own field that some thought our contribution to union work was too much of a sacrifice for our own good. Mr. Huegel, during the years of service to the Union Seminary, among many other projects gave himself unstintingly to the Salvation Army in Mexico City, which organization came into being ten years ago, encouraged and greatly sustained by Mr. Huegel. He nurtured it along during the years, helped them over many bumps and moved mountains.

Girls' Club in Los Haro

The latter part of May, Capt. Guzman, the senior official of the Army in Mexico, visited the valley of Jerez. He is greatly interested in farming; in fact, the Army has its own farm as a rehabilitation center for men who need to be remade. We had a common interest. This valley for eleven years, so far as I am concerned, has been a desert place with paradise potentialities. We talked about it during the visit to Los Haro. We visited Los Felix, Los Nogales and Los Juarez. I did not need to point out the possibilities, but he was seeing more than I had observed in all these years. He was deeply moved by the poverty of the people. He began to make scientific investigations. One day after a trip to Nogales, he made known his desires and decision, an agricultural school in Nogales which would benefit the entire valley, and perhaps all of our field.

Two weeks passed. He was here with an engineer, more scientific investigations and more enthusiasm. Machinery for well drilling is to be brought in November. It will be operated anywhere in the valley, the only cost being operating expenses. I had often dreamed of a watered valley in this region, but little expected it to come so soon.

—FLORINE CANTRELL.

Book Chat

(*Continued from page* 16.)

Books Mentioned on Page 16

FOR WE HAVE THIS TREASURE by Paul Sherer. New York. Harpers. 210 pp. Price $2.00.

IN THE MINISTER'S WORKSHOP by Halford E. Luccock. New York and Nashville. Abingdon-Cokesbury. 255 pp. Price $2.00.

IN QUEST OF A KINGDOM by Leslie D. Weatherhead. New York and Nashville. Abingdon-Cokesbury. 268 pp. Price $2.00.

HEAVEN BELOW by E. H. Clayton. New York. Prentice-Hall. 282 pp. Price $2.75.

WORSHIP SERVICES FOR THE CHURCH YEAR by P. Henry Lotz and Grace Chapin Auten. St. Louis. The Bethany Press. 256 pp. Price $2.00.

THE FINE ART OF PUBLIC WORSHIP by Andrew W. Blackwood. New York and Nashville. Abingdon-Cokesbury. 250 pp. Price $2.00.

INVITATION TO WORSHIP by A. C. Reid. New York and Nashville. Abingdon-Cokesbury. 157 pp. Price $1.50.

Dr. T. F. Tsiang, China's delegate to UNRRA, has stated that of the total estimated population of China 200,000,000 live under Japanese occupation; 220,000,000 in Free China; 40,000,000 may be called "displaced persons" who have migrated or been driven from their original homes.

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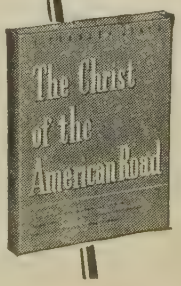

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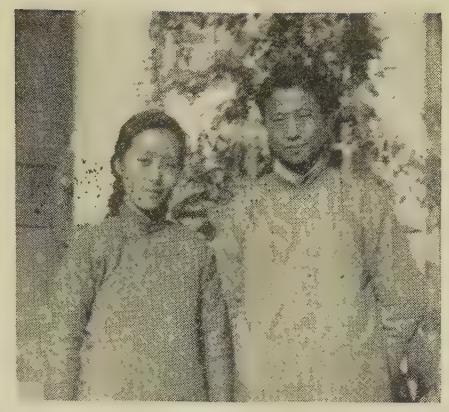
P'an Chuin Tsiang

MR. P'AN CHUIN TSIANG is a young married man 29 years of age, graduate from the Bachelor of Theology course in the Nanking Theological Seminary in 1936. Following graduation Mr. P'an served in the rural work at Hofei until the evacuation early in 1938. He then went with his family to Kweilin, where he preached for a short time. From there he went to Kweiyang and on to Chengtu. From the summer of 1938 until the summer of 1942 he was pastor of a Canadian Mission Church near Chengtu. In the fall of 1942 he was invited to the Nanking Theological Seminary in Chengtu as assistant instructor and secretary of the Rural Extension Department developed by Dr. Frank Price. Mr. P'an is already an outstanding man in this field. His wife is an attractive, capable woman and they have three adorable little girls, aged 3, 5 and 7. They have a truly Christian home.

Mr. and Mrs. P'an are both third generation Christians from our Wuhu Church. Mr. P'an's grandmother was one of the early, faithful Christians in the Wuhu church and is to the present day, the family still being in Wuhu. Mrs. P'an's grandfather, Mr. Hsu, was for many years a minister in our church and her grandmother was a Bible woman. Mr. Hsu was an old friend of Alexander Paul. Before the present war began, he had retired and was living in the country near Hofei. In May 1938 he was killed by Japanese soldiers when he tried to defend Christians in the local church. Mrs. P'an has always desired to be in full-time Christian service. Her father, Dr. Siao, has worked in both our Hofei and Nantungchow hospitals and is now a doctor in the Chinese army.



Mr. and Mrs. Solomon P'an

Mr. P'an is now chairman of our Chengtu Disciples' Fellowship Group, which numbers about eighty. Wherever he has been he has done excellent work. He and Mrs. P'an have their hearts in the future of the church. His undergraduate preparation was for the rural field and his experience makes him even more valuable. He has opportunity now to do post-graduate work in the B. D. Course and we are very anxious for him to do so. This would fit him much better for the post-war work, when we hope to give special attention to the development of our rural program. We are very short of well-trained rural leaders. The findings of the National Christian Council Commissions studying plans for the post-war work especially urge all Missions to prepare their men well for the tremendous tasks that are ahead.

—EDNA W. GISH.

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"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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What Is the Church Doing?

Excerpts from an address by Henry Smith Leiper, Secretary, World Council of Churches, at the Christian Youth Conference of North America, Lakeside-on-Lake Erie, Ohio, June 27 to July 2, 1944.

THE churches are everywhere and with amazing consistency standing for the five convictions against which all tyranny is unqualifiedly arrayed. In simplest terms these are: The conviction that the individual conscience and right of moral choice is sacred; the conviction that this is true because God who is like Jesus in his character made man in his own image and endowed him with certain inalienable rights; the conviction that all men are members of the one family of God, equal before Him, and destined to be free, not slaves to any of their fellows; the conviction that freedom can only operate within the framework of moral order—that there are rules to the game of life by which alone it can be played; and the conviction that when man has misused his moral freedom and made the wrong choices the love and grace of God can redeem and rehabilitate him—in other words, the conviction that there can be such a thing as moral progress in freedom.

In support of these fundamental convictions, the churches are already at one. And it is highly significant that the ideological center of this struggle rages around such convictions.

The church today is manifesting such a spirit of unity and cooperation as has not been known in four hundred years. In France, Holland, Germany, Norway, and other occupied lands, there have been innumerable striking instances of Catholic-Protestant cooperation. It has been shown in common planning of strategy for resistance, in manifestos and protests to the Nazis, in mutual aid and even in exchange—or common use—of buildings.

When the 3,500 missionaries of European churches in mission lands were cut off from home support by the war, the churches of the free lands came forward together through the International Missionary Council and pooled their resources, providing funds in sufficient quantity so that so far as is known no missionary has had to leave his or her post for lack of support during these wartime years.

A new attitude toward foreign missions has been awakened in the minds of those who know of the 132 instances in which our fliers in the Pacific area have been saved by Christian natives, as, likewise, in the case of those who have been able to observe the work of medical missions in difficult places among underprivileged peoples.

Bishop Francis P. McConnell said in New York recently, "When the church historian in the year 2044 writes the history of the present, he will probably say that the most significant event of the twentieth century was the founding of the World Council of Churches," which he believes marks "the beginning of the end of denominational antagonisms."

THE NOVEMBER ELECTION

Spiritual Mobilization believes the approaching election may prove the most important in American history to date. It fears the campaign may become bitter. It desires to make its position clearly known far in advance and will steadfastly maintain that position.

Spiritual Mobilization is interested in the election only as its cause of anti-stateism is envolved; namely, on the level of principles and not personalities. Spiritual Mobilization never takes any partisan position and never endorses any candidates. It leaves to the good sense of its followers to determine which candidates will foster the present stateism trend and which will help thwart it.

The menace of stateism *will* be influenced by this election but it will *not* be determined thereby. The election may determine trends for a century in the matter of making the state "master" instead of servant, or vice versa. It will have fundamental bearing on whether the democratic process is to be preserved in America. But, post-election, the issue will still rest upon the moral and spiritual character of individuals and institutions in our nation.

Spiritual Mobilization believes it the duty of ministers of all denominations to inform their people of implications in issues and candidates—implications that have bearing on pagan stateism, which it is the convenanted duty of every minister to oppose. Furthermore, Spiritual Mobilization believes clergymen have a duty to see that all eligible citizens in their parish are registered and that they vote.

Would you like a copy of our recent Bulletin—or a pack of them for parish distribution? Would you like the names of our clergymen representative in your community? address—

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Music Week a Success

HE seven days before and the week of June 4-11, were two of the busiest I ve spent. Music Week seems to have en a huge success, according to all re- rts. When we came to the Island and was asked by the churches to help with e music, I could see no real help that could give. It was my conviction that had to train Puerto Rican leaders to the job.

Mrs. Mergal, wife of the Baptist repre- ntative and a good organist and teacher, t the same way. So last winter I began lking "Semana de Musica" for music aders, or potential leaders. It seemed st to hold it at the Seminary and to ke it interdenominational. To get the rd around and to get the people we nted was a problem.

After two meetings with denominational ssionaries to discuss ways and means, was decided to ask each denominational perintendent to present a list of eight rsons whom they would recommend for sic School. At the same time it was ought wise to send an announcement to pastors in the Island. We had about irty-six applications filled out in re- onse to the 400 announcements.

We housed the boys in the dormitory re and the girls in our homes. There re also some living in town. Our ulty was made up of Mrs. Webber on ildren's music, Mrs. Mergal took care of gan and piano, and I had the rest, with help of my husband. We did all of financial business and checked up on cook and her needs.

Breakfast was at 7:30, followed by de- tionals for fifteen minutes. At this time rs. Mergal played the organ and I used e of the responsive services usable in panish. There was one using the hymn, Art Thou Weary, Art Thou Languid," ich they liked very much. Another, ing the two hymns, "Faith of Our Fa- ers," and "How Firm a Foundation," as appreciated.

At 8:30 the first class started. The first riod was used for three simultaneous asses: Childrens' Hymns, Organ, and oice. It was my group in Voice at this ur that later made up the choir for our osing exercises.

From 10:00 to 10:30 was a period for st conversing and exchanging experi- ces. At 10:30 I had most of the group, out 20, in sight reading, while Mrs. ergal had another group in piano. Be- re the week was over, the class was able take a number of songs from dictation d could recognize chords in several posi- ons.

Lunch was at 12:00 o'clock, and rest til 2:00. The class then included every- e and was on the direction of choirs d congregational singing. This course uld be improved upon. I had to feel y way quite a bit for each one had his oblem. At 3:30 we had *café con leche.* t 4:00 a group of sixteen children came om a near-by church for a demonstra- on choir.

Volleyball and baseball were enjoyed by the younger members until 5:30. Supper was at 6:00. Then every evening we had a half hour hymn-sing, inviting in the community round about. This was followed by a program. Monday night Dr. Mergal spoke on, "The Arts and Religion." Tuesday night one of our lowly mechanics showed us his hobby of tuning organs, how an organ is constructed, etc. Wednesday night we had a sound movie on the different instruments of the orchestra. Thursday the director of music at the University of Puerto Rico came to lecture on the "History of Church Music." He also brought phonograph records to illustrate. Fortunately for the group, the next night gave us an opportunity to hear his university chorus which has made such a fine name for itself this year.

At the end of the week we had a program using all the songs and hymns we had worked on during the week.

—Mrs. Hugh J. Williams.
Rio Piedras, Puerto Rico.

The call for church funds to alleviate famine in India during the past year, and the probability of demands for help in Burma, Malaya, Thailand and the Philippines, as they open up, have led to the reconstituting of the Church Committee for China Relief as the Church Committee for Relief in Asia to care for the additional areas of need of this wider area.

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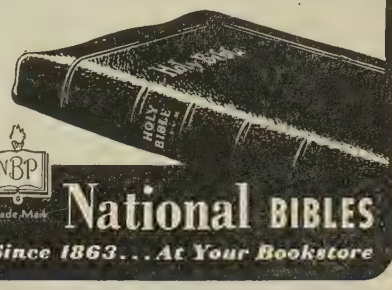

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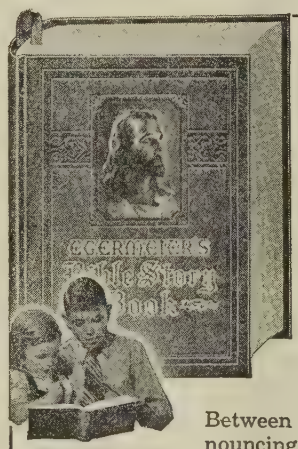

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News From Bilaspur, India

By CHURCH SMILEY

A CLASS of six nurses has just been graduated from the Jackson Memorial Nurses' Training School at Bilaspur. Miss Alice M. Clark, R.N. is the superintendent of the school. Dr. H. H. Nichoson is the Doctor-in-Charge of the hospital. Miss Ruth Mitchell, R.N., is superintendent of the hospital and teaches in the school.

The graduation exercises were attended by the local government officials of Bilaspur. Mr. Peters, the pastor of the church, had charge of the opening exercises. Church Smiley gave the commencement address. In his message he said that in the beginning, nurses did not have a high standing in India. Only the old unsanitary village midwife did a crude sort of nursing. Gradually the profession gained a professional status, and now there are 7,000 trained nurses in India. This means that there is one nurse for every 55,000 or more of the population.

The city of London alone has more nurses than the whole of India. The United States has 100 nurses to every one nurse in India. India now needs at least 8,000 nurses to help take care of her patients. The Jackman Memorial Training School is serving India in a great way by training nurses to meet these needs. Pandit Nehru recently said that India's three great enemies were poverty, unemployment, and disease. Among all of the diseases, the four which take the greatest toll of life are malaria, plague, cholera, and typhus.

Mr. Smiley reports that the sanatorium for tubercular patients at Pendra Road has now been recognized by the government of India and receives a generous sum of money for its support. The sanatorium was opened in 1916 by the Disciples of Christ Mission. At that time there were only twelve beds in the institution. In 1934, eleven neighboring Missions began to cooperate in building up this sanatorium. In 1937, the government of th Central Province recognized this institu tion and began to assist in financing i Now there are 155 patients of whom 9 are in 5 general wards and 61 in cottage About 53 patients are cared for, of who 40 are supported by the government. Th government is planning on increasing it share of the support so that the sanatoriu can serve more people. Some of the loc ruling princes have made generous don tions for this work. One of them r cently gave the institution $6,000. Hindu Mohammedans, and other religious grou are assisting in this work, because all o them may send their patients to this in stitution.

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French Cooperatives Reported Still in Operation

ONSUMER cooperatives in France were forced into drastic reorganiza-n compelled by the Nazis after the fall Paris in 1940; the large cooperatives Alsace-Lorraine were completely taken er by the Nazis; and at least three of e top cooperative leaders were forced o "retirement," but most of the co-eratives are believed to have survived e occupation, The Cooperative League ported recently.

Before the war it was estimated that out 10 per cent of the people of France re members of consumer cooperatives. e National Federation of Consumer Co-eratives included 837 cooperatives with o and one-half million members and a siness of 3,290,000,000 francs. To these ps should be added a very substantial perative marketing movement impor-t particularly in the marketing of eat, dairy products and wine; and 6,000 dit cooperatives and between 400 and 0 producer cooperatives engaged mostly uilding and public works.

Far-reaching changes in structure in the ench cooperative movement were im-ed by the new social and economic islation. The National Federation of nsumer Cooperatives and the Coopera-e Wholesale (Magasin de Gros) were rged into one organization and the con-l of the organization was placed in the nds of a committee of three, after the leaders of the movement were re-ved.

Cooperatives in Alsace-Lorraine were in-rporated into the German economic sys-n and their cooperative characteristics democratic control and non-profit opera-n in the interest of their consumer-embers were destroyed.

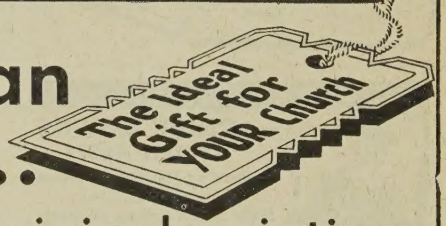
A report on how the co-ops stood up der these circumstances reached the In-rnational Cooperative Alliance through e Swiss cooperatives shortly before the eration of France. According to the port, the first general meeting of the operatives since the occupation was held Paris in June, 1943. "Information etings" were held in Lille, Lyons, arseilles, Toulouse, and Rouen for the nefit of cooperatives which were unable send delegates to Paris. Representa-es of 350 cooperatives took part in ese meetings, and over 200 delegates at-nded the Paris meeting.

Business of the cooperatives reported that time was 1,234,284,000 francs, an crease of 230,000,000 francs over 1941 t a substantial decline from pre-war ade. Production by the co-ops was cut verely by quota restrictions falling from million to 54 million francs. Business many of the local co-ops was larger an before the war, but this was largely e to price increases.

—COOPERATIVE LEAGUE NEWS SERVICE.

I have no alabaster cruse
To break for life's great Friend,
But daily deeds done in His name
Add spice to lives of men.

—MAYME GARNER MILLER.



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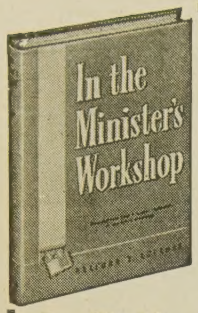

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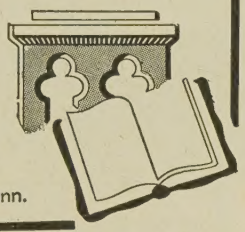

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United Council of Church Women Meet

"Forward Together in Christian Action" is the theme of the second biennial Assembly to be held by the United Council of Church Women in Columbus, Ohio, November 14 to 16, Mrs. Ruth Mougey Worrell, executive secretary, announces. Church women are urged to attend the meeting to plan unitedly a program of action in all parts of the United States.

Devotional, business and discussion groups will feature the morning sessions. Afternoon meetings will consider local, national and world problems under the leadership of twelve commissions, whose members are already at work.

Nationally and internationally known speakers will participate in the Assembly. Workshop periods for local and state officers of Councils of Church Women will make plans for community action.

Headquarters will be in the Deshler Wallick Hotel, Columbus. Hotel reservations should be made individually. A list of hotels or private residences may be secured from Mrs. Albert Frost, 2375 Tremont Road, Upper Arlington, Columbus, Ohio.

Resolutions

"Believing peacetime conscription to be opposed in principle both to the democratic way of life and the Christian belief in the worth and dignity of the individual, and believing that all young people should have an adequate opportunity to complete their education, we urge that Congress take no action looking toward the peacetime conscription of youth."

"We must learn to see every local problem in its global setting. Poverty everywhere constitutes a danger to prosperity everywhere. Hatred, vindictiveness or narrowness of vision in any individual is a step in the direction of future wars. We pledge ourselves, therefore, to international and interracial justice and good will in both personal and public relations and will endeavor to educate our children and youth in this spirit toward building international security."

—Resolutions passed at the Board meeting of the United Council of Church Women, June 13-16, 1944.

COCOANUT CREAM PIE

¼ Cup Cold Milk
½ Cup Sugar
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2 Tbsp. Flour
1½ Cups Scalded Milk
3 Egg Yolks
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Blend sugar, flour and salt with cold milk. Add scalded milk while stirring and stir constantly. Cook on "Low" heat until thick. Add beaten egg yolks, then cook 2 minutes longer. Remove from range, add Cocoanut. Cool, then pour into a previously baked pie shell. Cover top with meringue, made of 3 egg whites stiffly beaten, to which 6 level tbsps. sugar have been gradually added. Brown in oven.

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Last Column

"Limitless Courage"

Wilbur LaRoe, Jr., attorney of Was ington, reports that Mrs. F. D. Rooseve recently commented at a dinner on tl relation between faith and courage. E took down her words, checked them wi her and received her approval to quo her as follows:

"I heard it said of a certain perso 'Oh, of course he can do it, because h is not afraid of anything.' It is po sible for men to have that kind of limi less courage, and I believe that religi furnishes the inspiration for it. If v would do great things we must ha faith—a faith which transcends o everyday human experiences and capabi ties and which carries us beyond ou selves. Religion enables us to reach o beyond ourselves and lay hold of a pow that is more than human. Many yea ago there was born One who not on had a perfect understanding of God, b who had also a limitless love for h manity. They called him a failure, b he still lives while all others have die He lives because he had a faith in G and in his fellow men. You and I sore need such a faith today."

—*Christian Century.*

Dawn

When lightness gathers on the earth
The birds all sit and sing;
To one just 'wakening up
It is a lovely thing.
When dew still clings to fresh, green gra
And fog is hanging 'round;
Then that's the time the birds all sing
High up above the ground.

—SHIRLEY SMITH.

Belgian Congo

Only Wind

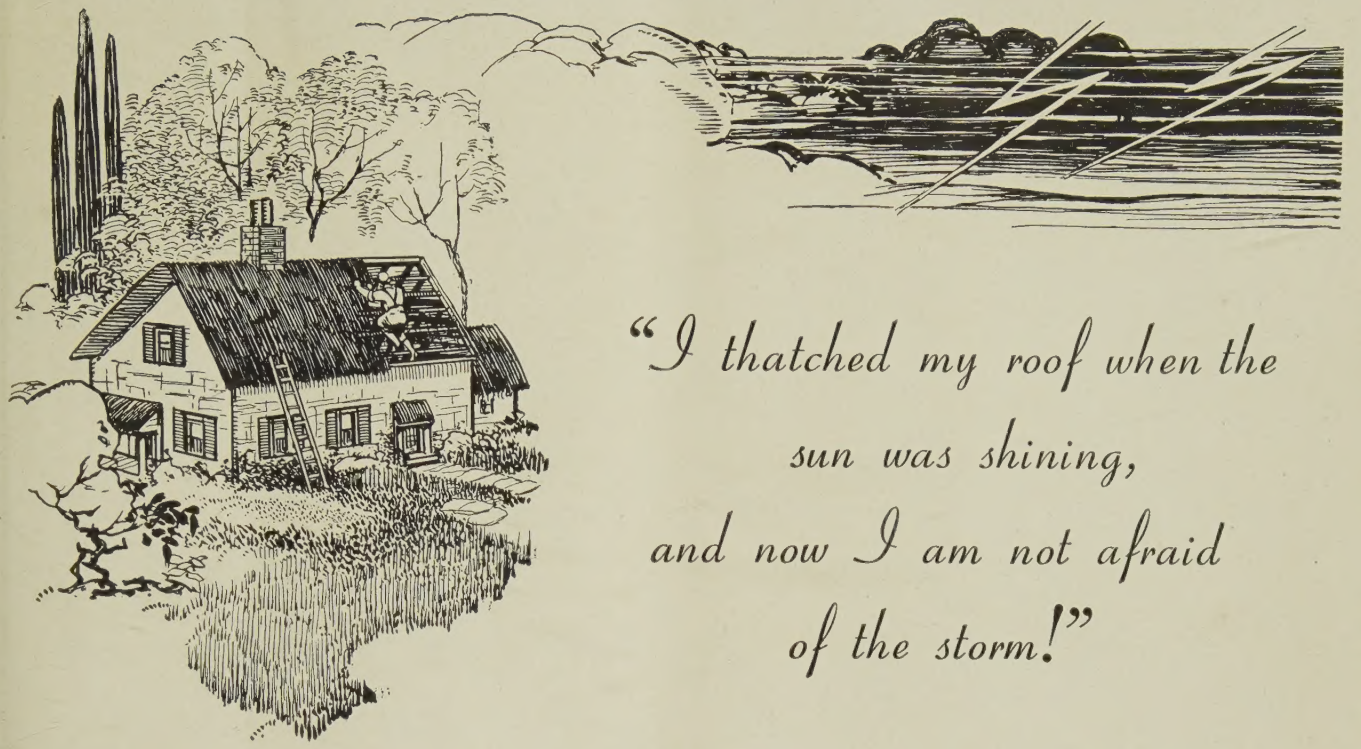
While on a visit to America, Marsh Foch made a witty reply to a man wh when one of the guests at a dinner par in Denver, took exception to French p liteness. "There is nothing in it b wind," he said, with questionable tast "Neither is there anything but wind a pneumatic tire," retorted the galla Marshal, "yet it eases the jolts alo life's highway wonderfully!"

—*Australian Christian.*

Just Heathen

During the teachers' institute at L tumbe, Miss Alumbaugh took her rad to the schoolhouse one evening. Prece ing the news broadcast from London, s told them of her return trip to Congo v airplane, ocean liner, railroad and riv boat. While listening to the broadca in various languages, and understandi none of them, one Congolese was heard remark: "*Mo! nk'asenji,* (Hm! they' just heathen"). Maybe that is real what a heathen is—one whose langua you can't understand.

—MYRLE WARD.



"I thatched my roof when the sun was shining, and now I am not afraid of the storm!"

This remark was made by one of our aged ministers upon retirement recently. He had deposited dues of 2½% of his salary each month since the launching of the

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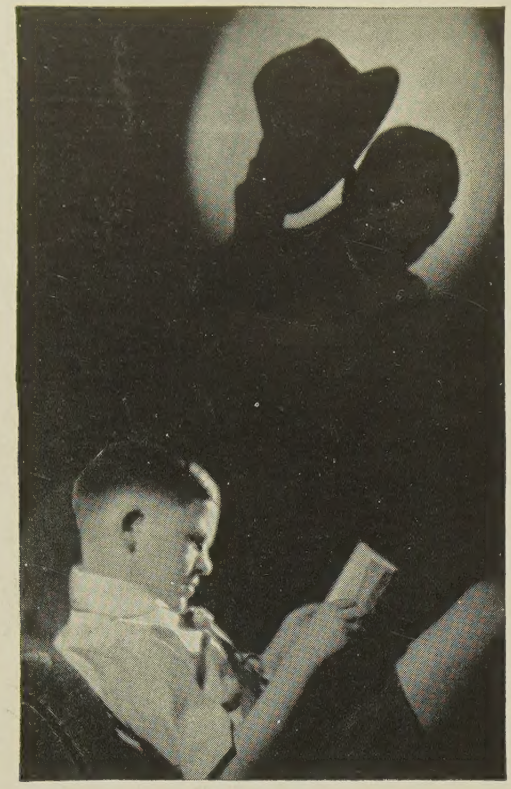

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